The Second Volume
OF THE
REMAINS
OF THF
Moſt Reverend Father in God,
And Bleſſed *MARTYR*,
WILLIAM LAUD,
Lord Arch-Biſhop
OF
CANTERBURY.

Written by HIMSELF.

Collected by the late Learned Mr. *Henry Wharton*,
And Publiſhed according to his Requeſt by the Reverend Mr. *Edmund Wharton*, his Father.

LONDON,
Printed for *Sam. Keble* at the *Turk's-Head* in *Fleet-ſtreet*, *Dan. Brown* without *Temple-Bar*, *Will. Henſman* in *Weſtminſter-Hall*, *Matt. Wotton* near the *Inner-Temple Gate*, and *R. Knaplock* at the *Angel* in St. *Paul's Church-yard*. 1700.

TO THE READER.

THE late Learned Mr. H. Wharton, when he publiſh'd the Hiſtory of the Troubles and Tryal of Arch-Biſhop Laud, in the Year 1695, finding that all the Papers to be printed with that Work could not be brought within the compaſs of one Volume, reſerv'd theſe for a Second Part: If God had pleas'd to continue his life, they had been publiſh'd much ſooner, together with ſuch an account of them as he would have thought neceſſary: But he was prevented in ſo good a Work by that ſtubborn and incurable Diſtemper of which he dyed. In his Laſt Will all the Manuſcript Papers relating to Arch-Biſhop Laud are order'd forthwith to be deliver'd to his Father, (the Reverend Mr. Edmund Wharton, now Rector of Saxlingham in Norfolk,) that ſo he might cauſe them to be tranſcrib'd, and fitted for the Preſs: In complyance therefore with that his dying Requeſt, theſe Papers are now ſent into the World.

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AN

Hiſtorical Account

OF ALL

Material Tranſactions

Relating to the

UNIVERSITY

OF

OXFORD,

FROM

ARCH-BISHOP *LAUD*'s

Being ELECTED

CHANCELLOR

To his RESIGNATION of that

OFFICE.

Written by Himſelf.

A

OFFICE

To the Installation of the

CHANCELLOR

of the

ARCH-BISHOP AND

OXFORD'S

of the

CANTUARIENSIS

and

METROPOLITICAL VISITATION.

HISTORICAL ACCOUNT

ALL THE

PASSAGES

From *April* 12. 1630.

Which concern the UNIVERSITY of OXFORD, ſince the firſt Nomination and Election of the Right Reverend Father in God *WILLIAM LAUD*, Lord Biſhop of LONDON, to be CHANCELLOR.

Dr. *Frewen* Vicechancellour.

Anno 1630.

Pars Anni ab Electione mea ad Cancellariat. *OXON.*

IE Lunæ, *viz.* 12 *die* Aprilis *Anno Dom.* 1630. *habita erat Convocatio, in qua ſignificavit Dr.* Frewen *Vicecancellarius, accepiſſe ſe à nunciis fide dignis, Honoratiſs. Academiæ Cancellarium,* Guilielmum Pembrochiæ *Comitem fatis conceſſiſſe; ideoq; ad Electionem novi Cancellarii procedendum eſſe; Deinde ſuccincta præfatione Venerabilem illum Senatum hortatus eſt, ut hoc in negotio, ſepoſito partium ſtudio, ſolius Academiæ commodo & honori ſtuderet; cum hoc habuerit remedium quo affectum dari poſſit, ut deſideratiſſimus* Pembrochius *minùs deſideraretur.*

The Election of the R. R. Father *William Laud* Bp. of *London*, to be Chancellour.

Quibus præfatis, ad Scrutinium pro Electione Novi Cancellarii Univerſitatis hujus *Oxonienſis* proceſſerunt

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Deinde

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Deinde ſtatuit Convocatio & decrevit, Doctorem Bancroft, *Doctorem* Prideaux, *Doctorem* Smith, *Doctorem* Duppa, *Doctorem* Juxon, *Doctorem* Aylworth, *Doctorem* Clayton, *Magiſtrum* Eſtcot, *Coll.* Wadhami, *Magiſtrum* Williamſon, *Magiſtrum* Cooke, *Coll.* Magd. *Magiſtrum* Stroud *Ædis* Chriſti, *Magiſtrum* Hunt *Coll.* Novi, *Magiſtrum* Johnſon *Coll.* Magd. *Magiſtrum* Barker *Coll.* Novi, *unà cum Vicecancellario, Procuratoribus, Regiſtrario Univerſitatis, tribus Bedellis ſuperioribus, duobus inferioribus, & Stationario,* Londinum *mittendos, vel majorem partem eorum, qui Convocationem* Londini *haberent, in quâ ſimpliciter rogarent Honoratiſſ. Virum & Reverendum in Chriſto Patrem, Dominum* Gulielmum *Epiſcopum* Londinenſem, *à Sanctioribus Conſiliis Sereniſſ. Regis Majeſtati, ut Univerſitatis noſtræ Patriocinium & Tutelam in ſe ſuſciperet, & Literæ Patentes Univerſitatis, quibus Officium Cancellariatûs* Oxon. *ei conceditur, acceptaret; & ut intereſſe poſſint ejus Admiſſioni, Juramentorum præſtationi, & aliis actis in hoc negotio expediendis.*

Placuit eodem tempore Venerabili Cœtui Convocationis Doctorum, Magiſtrorum Regentium & non-Regentium, ut Literæ Patentes, quibus Officium ſive Munus Cancellariatûs tenetur & ſtabilitur, Communi Sigillo Univerſitatis munirentur, antequam Delegati prædicti Londinum *proficiſcerentur.*

Acta habita, & geſta *Londini* 28 die Menſis *Aprilis Anno Dom.* 1630. *viz* Die Mercurii poſt Meridiem inter horas ſecundam & quartam, pro Admiſſione Honoratiſſimi Viri GUILIELMI Providentiâ Divinâ Epiſcopi *Londinenſis*, à Sanctioribus Conſiliis Sereniſſ. Regis Majeſtati, ad Cancellariatum Univerſitatis *Oxon.*

Convocation At *London-Houſe* for Admiſſion of their Chancellour Elect.

QUibus die & horis, *in loco Celebri Civitatis* London, *vulgariter vocato* The Doctors Commons, *convenerunt Venerabilis Vir, Dr.* Frewen, *in* SS. *Theologiâ Profeſſor & Vicecancellarius Univerſitatis* Oxon. *Reverendus in Chriſto Pater ac Dominus, Dominus* Johannes *Providentiâ Divinâ Epiſcopus* Dunelmenſis, *Inſigniſſimi Viri, Dominus* Guilielmus Paddye, *in Medicinâ Doctor & Eques Auratus, Dominus* Henricus Marten, *in Legibus Doctor & Eques Auratus, Dominus* Nathanael Brent, *in Legibus Doctor & Eques Auratus, Dominus* Carolus Cæſar, *in Legibus Doctor & Eques Auratus, cum longâ & numeroſâ ſerie Doctorum in omnibus Facultatibus, Magiſtro* Rodolpho Auſten, *Magiſtro* Henrico Stringer, *Procuratoribus Univerſitatis, cum multis Baccalaureis in SS. Theologiâ, & Magiſtrorum Regentium & non Regentium magno comitatu. Quo in loco Reverendus in Chriſto Pater ac Dominus, Dominus* Johannes *Epiſcopus* Dunelmenſis, *habitu Epiſcopali indutus, Doctores Purpurâ, Magiſtri ornamentis Gradui ſuo competentibus amicti, juſtis ordinibus bini atque bini procedunt, tribus Bedellis ſuperioribus aureis Monilibus decoratis, duobus Bedellis inferioribus, unà cum Stationario Univerſitatis* Oxon. *erectis Columnis præeuntibus ad Palatium Reverendi in Chriſto Patris ac Domini, Domini* Guilielmi *Epiſcopi* Londinenſis *&c. Ubi ad Palatium devenerint, in auguſtam Cameram aſcenderunt. Ibi Vicecancellarius in Cathedrâ in ſuperi-*

ori

oriparte Cameræ ſibi deſtinatâ inſedit, hinc atque hinc Doctores, deinde Procuratores more Academico coram Vicecancellario, poſtea Magiſtri reliqui ſedilibus recto ordine collocatis conſedêre. Ac ſtatim Venerabilis Vir, Doctor Frewen *Vicecancellarius, cauſam illius Convocationis ſignificavit, ut cum Honoratiſſ.* Pembrochiæ *Comes, Academiæ noſtræ* Oxonienſis *nuper Cancellarius, animam exhalaſſet ſuam, Reverendusque in Chriſto Pater ac Dominus, Dominus* Guilielmus *Providentiâ Divinâ Epiſcopus* Londinenſis *&c. ad Cancellariatum Academiæ* Oxon. *ſit electus, ad Ejus Admiſſionem procederetur.*

Quibus præfatis, ex altiore Cubiculo Palatii deſcendunt Honoratiſſ. Comes de Dorſet, *Honoratiſſ. Comes de* Danbye, *Honoratiſſ. Comes de* Cleveland, *Vicecomes* Dorcheſter, *Honoratiſſ. Vicecomes* Wentworth, *Præſes Concilii partium Borealium, Reverendus in Chriſto Pater, Epiſcopus* Winton. *Epiſcopus* Bathon. *&* Wellenſis, *Epiſcopus* Landavenſis, *qui in intervallo juſdem Cameræ tantorum virorum honoribus & reverentiis aptiſſimo conſederunt.*

Omnibus ſic compoſitis, Reverendus in Chriſto Pater, Dominus Guilielmus *Epiſcopus* Londinenſis *&c. tribus Bedellis ſuperioribus, duobus inferioribus & Stationario præeuntibus, Honoratiſſimum, Reverendiſſimum, & Venerabilem Cœtum Convocationis ingreſſus eſt, ſeditque in Cathedrâ collocatâ in ſupremâ parte Cameræ prædictæ coram Menſâ, Pulvinari juxtà appoſito: Cujus reverentiam, tanto Patre dignam, auſpicatiſſimâ Oratione ſalutavit Venerabilis Vir* Dr. Frewen *Vicecancellarius, votâque Academiæ expreſſit erga tantum Reipub. Literariæ Patronum. Cui primò Literas Patentes ab Academiâ miſſas tradidit Communi Matris noſtræ Univerſitatis Sigillo ſignatas; Secundò, Cancellariatûs ſui Sigillum; Tertiò, Librum; Quartò, Claves; Denique, Bedellorum Columnas: Quibus oblatis & correctis, ad nutum Domini Vicecan. altâ voce lectæ fuerunt Literæ Patentes Cancellariatûs prædicti per* Johannem French, *Notarium Publicum & Regiſtrarium Univerſitatis* Oxon. *Literarum tenor ſequitur.*

The Letters Patents of the Univerſity.

OMnibus Chriſti Fidelibus, ad quos præſentes Literæ correctæ ſive exhibitæ fuerint, Vicecancellarius, Magiſtri, & Scholares Univerſitatis Oxon. *Salutem in Domino ſempiternam. Sciatis nos præfatum Vicecancellarium, Magiſtros, & Scholares dediſſe ac conceſſiſſe, ac per præſentes dare ac concedere pro Nobis ac Succeſſoribus noſtris, Honoratiſſimo Viro, Reverendiſſimo in Chriſto Patri Domino* Guilielmo *Epiſcopo* Londinenſi, *à Sanctioribus conciliis Sereniſſimæ Regis Majeſtati, Officium, Munus, Præfecturam, & Dignitatem Cancellariatûs Univerſitatis* Oxon. *prædictæ, nuper per ipſum Convocationem Doctorum, Magiſtrorum, Regentium & non Regentium, ritè & legitimè (facto ſcrutinio) per Procuratores nominato & electo, Habendum, tenendum, occupandum, & gaudendum Officium prædictum præfato Honoratiſſimo Viro, Reverendiſſimo in Chriſto Patri, Domino* Guilielmo *durante termino vitæ ſuæ naturalis; Cum omnibus Libertatibus, juri-*

tus, præeminentiis, & pertinentiis quibuſcunque ad illud Officium quoquo modo ſpectantibus, vel cum eodem Officio ante hac uſitatis. Damus inſuper & per præſentes concedimus præfato Honoratiſſimo Viro, Reverendiſſimo in Chriſto Patri, Domino Guilielmo, *tenore præſentium, poteſtatem & authoritatem Vicecancellarios, Commiſſarios, & ſufficientes Deputatos ſuos de tempore in tempus per Literas ſuas Sigillo ſuo obſignatas nominandi, præficiendi, & conſtituendi; necnon omnes Curias, Leetas, Dies feſtos & juridicos Univerſitatis prædictæ habendi, utendi, & celebrandi in tam amplis modo & formâ, quam aliquis Cancellarius Univerſitatis prædictæ anteactis temporibus habuit, tenuit uſus fuit, vel celebravit, aut habere, tenere, uti, vel celebrare potuit aut debuit. In cujus rei teſtimonium Sigillum Commune Univerſitatis* Oxon. *prædictæ apponi fecimus. Datum in Domo Congregationis Univerſitatis prædictæ 24. die menſis* Aprilis, *Anno regni Illuſtriſſimi Domini noſtri, Domini* Caroli, Angliæ, Scotiæ, Franciæ, & Hiberniæ *Regis, Fidei Defenſoris, &c. Sexto; Annoq; Domini, ſecundum Computationem Eccleſiæ* Anglicanæ, 1630.

His prælectis, Magiſter Auſten, *Procurator ſenior, accuratam habuit Orationem coram Reverendiſſimo in Chriſto Patre Domino* Guilielmo, *&c. eidemque de Regiæ Majeſtatis Authoritate agnoſcendâ & de Allegiantiâ ſuâ juramenta miniſtravit: Quæ Honoratiſſimus Vir ac Reverendiſſimus in Chriſto Pater, Dominus* Guilielmus *&c. poſitâ Dextrâ ſuper Pectora in verbo Honoris præſtitit de fideliter præſtando omnia & ſingula, quæ ad Officium Cancellariatûs Univerſitatis* Oxon. *pertinent, idem exhibente Vice-Cancellario. Quibus peractis, ad Munus ſive Officium Cancellariatûs prædictus Honoratiſſimus Vir, Reverendiſſimus in Chriſto Pater ac Dominus, Dominus* Guilielmus, *Providentiâ Divinâ Epiſcopus* Londinenſis, *& à ſanctioribus Conſiliis Sereniſſimæ Regis Majeſtati, Admiſſus eſt.*

Quo Munere accepto, Honoratiſſimus Dominus Cancellarius graviſſimam & elegantiſſimam habuit Orationem. In quâ Academicis omnibus gratias egit maximas propter ſingularem eorum amorem in ipſum collatum, ſpoſponditque in rebus omnibus, tam quæ communi utilitati Matris Academiæ inſervirent, quàm quæ bono uſui & ultitati cujuſcunque privati accederent, ſe ſemper eis præſtò futurum. Deinde nominavit & deputavit Venerabilem Virum, Doctorem Frewen *Vice-Cancellarium ejus in reliquum Anni ſubſequentis; retrò tradidit ei Librum, Sigillum, Claves; Bedellis omnibus Columnas; & poſteà Epulæ lautiſſimæ apparatæ ſunt pro cujuſvis Ordinis dignitate.*

Dr. *Frewen* continued Vice-chancellour.

Tenor

Tenor autem Orationis Reverendiſſimi Domini Cancellarii ſequitur in hæc verba.

The Chancellor's Speech.

NON expectatis, ſcio, Viri Literatiſſimi, cultiſſimi Academici, ut longâ vos aut comptâ Oratione excipiam. Fateor, Amor veſter & Merita omnia poſſunt à me jure vendicare: Sed hinc deſuetudo perorandi, illinc ſtylus parùm rotundus, hinc lingua hæſitans, illinc memoria febre non laſſata modò, ſed & penitùs exuſta, mihi abundè impedimento ſunt. Loquendum tamen mihi eſt, & in hâc Doctiſſimorum Coronâ, quâ cinctus ſum: Loquendum; ſed quam laxo Stylo, parùm refert, quum vos in ſupplementum Oratorem, & gravem & dulcem, attuliſtis.

Mihi non vacat eſſe tam diſerto, nec facilè invenio, unde incipiam, adeò me diſtrahit dicendorum copia. Gratiæ, ſcio, agendæ ſunt Vobis, & almæ illi Academiæ, quæ corpore quodam abbreviato Vos eſtis. Et gratias ago, non quales lingua mea promere didicit (exiles illæ!) ſed quas Cor veſtrum nimis in me propenſum poteſt concipere. Magnum eſt, quòd in me contuliſtis, Munus, verè magnum, & quo multi Heroës hujus Regni dum fruebantur, non levi ſe honore auctos exiſtimârunt: Nec mirum; cum in tam altum Parnaſſi locum aſcendere, eſt omnia accipere, quæ Muſæ dare poſſunt.

Atque hic ſuccurrit mihi Illuſtriſſimus ille Heros, mihi nunquam ſine Honoris præfatione dicendus, cujus præſidio nuperrimè orbata eſt Academia. Ille Vobis & Patronus & Pater extitit: Patronus, Vos & Veſtra pro poſſe (quod magnum fuit) defendendo; Pater, ſe & ſua donando; nec vulgaria illa, ſed quæ haberi ullibi vix poterant, ſumptu non parvo emit, ut daret. Notius eſt, quam ut Teſte indigeat, nihil Ei magis charum fuiſſe, quam Salutem, Honorem, & Felicitatem iſtius florentis Academiæ. Deceſſit Ille ſibi ſuo tempore; Nobis heu nimis citò deceſſit: Quem Rex ſereniſſimus fideliſſimum, Reſpub. legum obſervantiſſimum, Eccleſia amiciſſimum, Academia beneficientiſſimum ſemper experta eſt. Ego, quum Eum à primo ferè in Aulam ingreſſu Mæcenatem ſemper habui conſtantem & prudentiſſimum; nunc ve-Veſtro munere ipſi ſuccenturiatus ſum. Onus eo gravius humeris meis impoſitum ſentio, quòd Viro tam Claro, Vobis tam charo, Succeſſor ſim futurus.

Sed quieſcit Ille in ſuo & omnium Domino. Redeundum eſt; nam dum doleo Clariſſimum Virum oculis ereptum noſtris, penè oblitus ſum mei. Sed memini dixiſſe me, magnum eſſe, quod in me contuliſtis, Munus ſine dubio magnum; ſeipſo tamen, modum rei ſi perpendamus, Majus. Contuliſtis enim Cancellariatum Academiæ veſtræ ante hac, & ſæpius; ſed ſemper Magnum in Magnos contuliſtis. Et Honor iſte ſemper aſcendebat, deſcendebat nunquam, uſquedum nunc in me; nec ſolùm in me Minorem, ſed & immerentem, ſed & prorſus neſcientem; addo etiam (non ut beneficio quicquam detraham, ſed ut affectus veſtros indicem) Nolentem, & contra meipſum omni conatu (Deum & conſcientias quorundam aſtantium teſtor) molientem, deſcendebat. Amoris veſtri impetus hic fuit; tui nunquam par ero, ut me in gremium Matris meæ Veſtræq; reduceretis. Quod Vobis fauſtum, precor, ſit; ſicuti mihi non poteſt non eſſe pergratiſſimum, ſic, & tam fervidis affectibus, honorari.

Unum

Unum tamen placuit vobis errorem, eumq; magnum, (ſicut ſolet errare, quùm errat, Amor) Amori veſtro immiſcere; Ipſam nempe mei Electionem. Niſi enim me augurium fallat, & ſim falſus animi, melius multo conſultum foret Vobis & Academiæ, fortaſſe & mihi, ſi hunc honoris, fateor, ſed & invidiæ cumulum, in alios & fortiores humeros placuiſſet imponere. Quippe poterat Munere iſto (quod hic collocaſſe, quid aliud pænè eſt, quàm perdidiſſe?) Novus aliquis, & qui plus poſſet, Patronus conciliari. Ad me verò quod attinet, non indigebam his ſtimulis, qui, etiam ante hunc collatum honorem reputabam me quaſi unum è Vobis: Nec erat quitquam intra ſphæram activitatis meæ, ad quod præſtandum ſponte non fuerim paratiſſimus. Adeò ut hoc tam ingenti Beneficio, actione quidem Amoris vinculo me vobis devinctum agnoſcam, promptiore verò ad benefaciendum animo, non ſentiam.

Videtis, ut Amoris veſtri ſive error ſive æſtus, Navem Academiæ gubernandam tradidit homini, cui benè Velle quidem adeſt, cæterùm nec Ars ſuppetit, nec Rudentes, nec Anchora ſatis firma. Quæ ſpes itaq; appellendi ad portum, ſi qua fortè oboriatur Tempeſtas? certè nulla; niſi Rex, pro innatâ ſuâ erga Literas & Literatos bonitate, quam à Patre piiſſimæ memoriæ & Regum, dum vixit, doctiſſimo hauſit, dignetur Ipſe Mæcenas veſter audire, & me ſibi conſtituere ſequeſtrem in iis, quæ ad Vos ſpectabunt; Imò niſi pro miſericordiâ illâ, quæ eſt ſuper omnia opera ejus, pluſquam aliquid deſcendat à Rege Regum & Domino Dominantium, Ille, ſpero, quâ eſt Pater Luminum à quo omne datum, quod bonum, aperiet oculos meos, ut videam, diriget greſſus meos, ut ſequar ea quæ Academiæ Matri meæ, ſemper honorandæ, & Vobis Confratribus meis utiliſſima, ampliſſima, honoratiſſima futura ſunt.

Reliquum eſt, ut Vos, Viri graviſſimi, Seniores Iſraëlis *noſtri, (nam nec* Moſes *ſolus potuit omnia) humeros veſtros unà mecum ſupponatis oneri. Et niſi ità faciatis, Deus bone! in quales quantas anguſtias me conjeciſtis? Sed videtur vel ipſe Aſpectus hic Academicus neſcio quid boni mihi polliceri; eundem nempe Amorem, majorem, (ſi fieri poteſt) & non, ut anteà, errantem, in exhibendo mihi auxilium, quod & Vos deceat, & me ſublevet.*

Et certè, ipſa Academia (quâ neſcio quid mihi charius eſſe poteſt) doctrinâ ſimul & moribus, pietate ſimul & ſobrietate, pace ſimul & unitate, ſit in omne ævum florentiſſima, in Vobis æquè ac in me ſitum erit. Academia enim tot ditata Collegiis, quot & qualibus vix dotata eſt qualibet per Europam alia, non aliunde pejus audit, quàm ex fractâ & jacente quaſi Diſciplinâ. Eam de poſtliminio reſtituite, reducite in gratiam veſtram; & antiquam ſtatim videbitis Academiæ pulchritudinem. Neq; enim Anus hæc canitie veneranda rugas novit contrahere, niſi præ mœrore & anxietate ob collapſam Diſciplinam.

Sunt, quæ hic plura dicerem. Sed Dies ſerenus eſt; & talis, opto, ſit Vobis & mihi. Nolo Diem hunc querelis obnubilare; quæ ne tunc quidem ſunt gratæ, quùm forſan neceſſariæ. Opto omnibus, ſingulis Vobis, Corpori univerſo, ſalutem, ſerenitatem, quam nulla unquam nubila tempeſtas, quæ undiq; perflare humana ſolet, aut abſcondat aut minuat.

Con-

Concludam cum Apoſtolo: De cætero, Fratres, Quæcunq; ſunt vera, quæcunq; pudica, quæcunq; juſta, quæcunq; Sancta, quæcunq; amabilia, quæcunq; bona ſunt: *Addo, Quæcunq; ad ædificationem Eccleſiæ Chriſti, quæcunq; ad obedientiam erga Chriſtium Domini, quæcunq; ad pietatem, & pacem populi Dei pertinent:* Si qua virtus, ſi qua laus *diſciplinæ*; hæc cogitate, *hæc agite ad unum Omnes. Et pax Dei, quæ exuperat omnem ſenſum, cuſtodiat corda veſtra & intelligentias veſtras in Chriſto Jeſu ad vitam æternam.* Amen.

SO ſoon as I was admitted to the Chancellorſhip (which God know's I little expected) I thought it my Duty to reform the Univerſity, which was extremely ſunk from all Diſcipline, and fallen into all Licentiouſneſs: Inſomuch that divers of the Governours there complained to me, that if remedy were not applied in time, there would ſcarce any face be left of a Univerſity. Hereupon I reſolved within my ſelf to ſet cloſe to a Reformation. And though I underſtood moſt of the Defects of the Univerſity (as having lived there many years, and for divers of them a Governour): Yet the firſt thing I thought fit to do, was to lay a Command upon the *Vicechancellour* for the time being, that he ſhould give me an account by Letters every week of all neceſſary Occurrences which happened in the Univerſity, pertaining to Exerciſe or Manners: with a Promiſe, that he ſhould weekly, without fail, receive a Letter from me, expreſſing what I diſlik'd or approv'd, and with Directions what ſhould further be done for the good of That Place. This Courſe I conſtanly held, and found ſo much good by it, that I reſolved, as often as I made a New Vice-Chancellour, to renew the like Charge, and to purſue it with like diligence. Which, when time ſerv'd, I did, and ſhall (God willing) ſo continue to do, as long as I ſhall live *Chancellour* of the Univerſity.

Order taken for weekly Letters from the Vicechancellour.

The *Statutes* of the Univerſity had lain in a confuſed heap for ſome Ages, and extremely imperfect in all kinds. The Reformation of the Abuſes, which grew thereby, and the reducing of the Statutes into Order and Form, with the Addition of ſome New, for the neceſſity of the Preſent times, had been often attempted, and particulary by *Cardinal Woolſey* and other Great Men in their ſeveral times; but was never brought to any perfection; nor indeed to any thing at all: But the buſineſs left, where it was firſt undertaken. I did ever foreſee, that it was not poſſible to make a Reformation, or ſettle That Body, unleſs the *Statutes* were firſt perfected. And yet it was evident alſo, what great difficulties attended That work: For it had been twice undertaken during my own time in the Univerſity; and both times it came to nothing. At the Laſt time it was attempted, I was Named in *Convocation* one of the *Delegates* my ſelf. By which means I had opportunity to ſee, where the difficulties and impediments lay, but was not then able to remove them. Afterwards coming to be Biſhop of *London*, and finding my Lord the Earl of *Pembrock* much troubled at ſome unworthy proceedings There; I told him, he would never have remedy, until the *Statutes* of the Univerſity were reduced into a Body and

Concerning the making and ſettling the Statutes.

and ſetled: And withal acquainted his Lordſhip, wherein the Difficulties lay. Hereupon, at his entreaty, I ſet down, what way was to be taken and followed for effecting That work: And began at the naming of the Delegacy below in Convocation. Which Delegacy was no ſooner nam'd, and my Directions ſent unto them, but my Lord of *Pembroke* died, and I was choſen Chancellour after him, and took up this work, where it was then left, and reſolved to go on againſt all Difficulties, which were like to oppoſe me in the Body of that Univerſity: Which, being very ſick, was deſirous enough to be well, but not pleaſed with the ſourneſs of the Cure. Beſides, ſuch Bodies never want Factions; and many There, that were willing enough to have a Cure, were not ſo well pleaſ'd, it ſhould be wrought by my hand. But This and many other Difficulties I overcame with Care and Patience; and went on with the work.

S. *in Chriſto.*

To Dr. *Tolſon* the Vicechancellour's Deputy about two diſorderly Sermons.

AFter my hearty Commendations *&c.* I am given to underſtand, that on *Sunday* laſt I was wellcomed into my Chancellourſhip of *Oxford* with two very ill Accidents, in either Sermon one. The firſt, I hear, was committed by one of *Exeter* College, who preach'd directly againſt all Reverence in Churches, and all Obeyſance, or any devout geſture in or at the receiving of the Communion. And if this be true, belike we ſhall not kneel neither.

The other, as I am informed, was by one Mr. *Tucker* of your own College; who was not content only to juſtifie the *Five Articles*, commonly called *Arminianiſm*, but he would needs lay an Aſperſion upon the *Synod of Dort*. In both which he hath directly gone againſt his Majeſties both *Proclamation* and *Inſtructions*, prohibiting all men of all ſorts for a time to preach either way concerning them; that ſo thoſe unhappy Differences, likely to rend this Church, as well as others, might ſleep firſt, and dye after.

I know not, whether Mr. *Vicechancellour* did convent theſe men or no. If he did, your labour is paſt: If he did not, then I pray do you: and take two or three *Doctors* to you. I would not be too ſour at my firſt coming in: And yet I would not have Sermons of ſuch ill example lead the way into my Government There. I hope, a ſtrict *Monition*, that they run no more into theſe Errours, will ſerve the turn for this firſt time. But if you find, that it will not, then I pray go ſo much farther, as the carriage of the men and the merits of their cauſe ſhall require.

I know, *theſe Sermons* were provided before I was *Chancellour*, but yet I know too, that the blame will fall on me more than upon another man, if ſuch things as theſe paſs without Cenſure. I pray, as you ſhew'd your Love to chooſe me, ſo be careful to maintain my honour in upholding the Peace and the Government of the Place. For God knows, what bluſtring may follow upon That unhappy accident of Mr. *Tucker's*.

Thus

Thus not doubting of your Care herein, I leave you to the Grace of God. And ſhall ever reſt,

Your very Loving Friend,

LONDON Houſe.
May 7. 1630.

GUIL. London.

S. in Chriſto.

To Dr. *Fremin* Vicechancellor, about obſerving Formalities.

AFter my hearty Commendations *&c.* your Deputy, Dr. *Tolſen*, hath done very well in ſome Buſineſs in your abſence, which I hope you will perfect. Now I have a little more Buſineſs for you, in which I muſt deſire you to have a ſpecial Care.

I am given to underſtand, that *Formalities* (which are in a ſort the outward and viſible Face of the Univerſity) are in a manner utterly decayed, not only abroad in the Streets, but alſo in the very *Schools*, *Convocation* and *Congregation*-houſes, and at *Latin* Sermons: In ſomuch that ſtrangers, which come thither, have ſcarce any external Mark, by which they may know they are in a Univerſity. If this go on, the Univerſity will loſe ground every day both at home and abroad; and eſpecially with his Majeſty, who is a great Lover of *Order and Decency* in all Seminaries of good Learning. And he hath already given me ſtrict charge to look both to this and other particulars in their ſeveral times.

I pray therefore call the *Heads* of Colleges and Halls together with the *Proctors*, and read theſe Letters to them; and with my Love remembr'd to them all, let them know I am welcom'd into my *Chancellourſhip* with many complaints from very great men. I hope, all are not true: And I hope, ſuch as are, you and they will All in your ſeveral Houſes joyn pains and hearty endeavous to ſee them rectifi'd, as I ſhall in due time ſeverally propoſe them.

At this time I think it neceſſary, the *Heads* ſhould fairly beſpeak their ſeveral Companies to fit themſelves with *Formalities* fitting their *Degrees*, that when the *Act* comes, (God bleſs you with Health, that it may hold with honour and ſafety) the Univerſity may have Credit by looking like it ſelf: And then I doubt not but it will be it ſelf too. For it will not endure but to be, as it ſeems. And I deſire you would beſpeak your *Companies* fairly. Both, becauſe I preſume, moſt men There in their generous and liberal Education will be ſuch lovers of *Order*, that they will run to the practice: And becauſe I heartily deſire, that as I am choſen *Chancellour* with a great deal of unexpected Love; ſo I may be enabled ever to Govern with a like meaſure of it. My heart ever was, and I hope ever ſhall be, ſet to do That Place all the good I can. And I ſhall take it for one of God's greateſt Tempo-

ral bleſſings upon me, if I may have your joint Concurrence to perfect the good I wiſh. And I will not doubt, but that you do ſo love and honour That our Venerable Mother, that you will cheerfully afford me This aſſiſtance.

When you have made this Entrance for *Formalities* at the Act, (for which I now give time and warning) then the better to ſettle them, and all other Points of Government, I pray take care to go on with the Delegacy for the *Statutes*, that there may be a ſetled and a Known Body of them. My ever honoured Predeceſſour began That work with Care. I know, you will give me leave to purſue it to your good and His honour. In the next long *Vacation* it were happy, if that *Body of Statutes* might be finiſh'd. But whether it can or not, I heartily pray you againſt *Michaelmas Term* look the Regiſter, and provide ſuch Tables, as were wont to be publiſhed upon *S. Mary's* doors, for obſervance of the known Statutes, and that then you proceed to the execution of them accordingly.

I know, you and the Governours There will pardon me this Care, when you ſhall know what lies upon me here, and what begins already to be expected from me by a moſt Gracious Prince, who is very Zelous of the honour of That Place. And this yet I ſhall promiſe and perform. I will not be ſudden upon you, nor haſty with you in any your buſineſses Neither will I proceed in any thing, but that which ſhall promote the honour and good of your ſelves and That famous Univerſity. And in this way he that gives me beſt aſſiſtance ſhall be moſt welcome to me. So for this time I take my leave: Commending you All to God's gracious Protection; and ſhall reſt,

Your very Loving Friend,

May 28. 1630. *GUIL. London.*

S. in Chriſto.

My firſt Letters to the Convocation.

AFter my hearty Commendations *&c.* This is the firſt Occaſion, which I have had to trouble the Convocation. And before I begin with the Buſineſs, I think it very fit to give you all very hearty thanks for the great Love and undeſerved Favour, which you would needs beſtow upon me, quite beyond my Expectation, and croſs to my deſires. Yet ſince it hath pleaſed God ſo to diſpoſe both of you and me in this buſineſs, I ſhall endeavour to the utmoſt of my power to anſwer your expectation, and to diſcharge the burden of this Honour to as much advantage of That Venerable Mother of my ſelf and you, as the beſt underſtanding I have can lead me to. And whenſoever any thing ſhall come to your knowledge, in which I may do That Body ſervice, I hope you will not fail to acquaint me with it, and in ſuch time as the opportunity of doing what is fit may not be loſt. Elſe I

may

may be diſenabled to ſerve you by your own default. But theſe are but Verbal Thanks; and I have deſired to be as real as I might; and therefore ſhall trouble you with no more of this.

The Buſineſs I am to acquaint you with is, to let you know, that his Majeſty did very graciouſly accept your Letter of Thanks for the *Prebend* beſtowed upon the *Hebrew-Reader*: Whoſe Patent I cauſed to be ſent, and approved by you, before I would ſuffer the Seal to paſs. And now it is paſs't, and That Place ſo both enriched and honoured, I hope you will take care that the *Reader* thereof, as well as the reſt, do the Duty of his Place. For the ſtudy of That Language is too much neglected, and not without the great prejudice both of That Univerſity and the Church.

A Prebend in Chriſt-Church given to the Hebrew Reader for ever.

Since this, I have received from you the Book of Verſes in honour of the Prince; which I have likewiſe delivered to his Majeſty, with a full repreſentation of your humble and dutiful Reſpects to his Majeſty, and of your hearty Prayers both for himſelf and his Royal Poſterity: Which he, with all Grace and Favour accepted. I could heartily have wiſh'd, the Book had been here any time of the laſt week, that it might have prevented the *Chriſtning*. But howſoever, 'tis very welcome Now.

It is not long, ſince I writ to Mr. Vicechancellour about ſome care to be taken for *Formalities*, both againſt the Act, and ſo after to continue at *Michaelmas Term*. And I make no doubt, but all men will be willing to continue the honour of That Place, and in That kind. It is the *Hedg* and the *Fence* of thoſe things, which are of far greater conſequence. In thoſe Letters I omitted one thing, which I think fit now to be remember'd. It is a great Abuſe, and long continued againſt the Degree of a *Maſter of Arts*. I know, 'tis very fit, that *That Degree*, upon which the Orders of the Univerſity do ſo much rely, both in Convocations, Congregations, and elſewhere, ſhould be had in more eſteem than it is. But this can no ways ſo well be done, as by their due Obedience to Governours in their ſeveral Places, and by their own Valuing and Eſteeming themſelves above all Inferiours. And for my part, I ſhall do my beſt to keep up the price they ſet upon themſelves. For 'tis a great diſhonour to That Place, that in all Publick Aſſemblies, yea and when they meet in open ſtreet, *Bachelours of Art*, nay *Boys*, will not know their places. I hope, the Delegacy will ſo order the *Statutes*, which they have in hand, (to the laſting honour of my moſt Worthy and Honourable Predeceſſour) as that the *Degree* of a Maſter of Arts ſhall hereafter be better eſteemed in That Place; which is the only way to recover the ancient Credit of it Abroad.

The obſerving of Formalities.

The laſt thing which I have at this time to recommend unto you, is, that you would All be careful, that the Univerſity may ſtand right in his Majeſties Good Opinion for not ſpoiling His Game. There was very lately a Complaint made to me about it: and I, fearing the worſt, writ to the Vicechancellour: But he gave me ſo diſcreet and ſo ſufficient an Anſwer, that I not only did, but had cauſe to think all

The not ſpoiling of his Majeſty's Game.

was well. Since this, I find that Complaint, or ſome other, hath gone farther. I heartily pray you therefore to take the beſt care you can, eſpecially You, that are Governours and in Office, to look to the Abuſes tho, and then with Gods aſſiſtance I will take care, that no man's *ſiniſter* Report ſhall do you prejudice Here. Thus not doubting of the Love, and Affection, the Care, and the Moderation of any man for the Good and the Honour of That moſt noble Body; I leave you all to the Grace of God, and ſhall ever reſt,

Your very loving Friend and Chancellour,

GUIL. London.

To my very Loving Friends, the Vicechancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſierty of Oxford.

S. in Chriſto.

Dr. *Smith* Warden of *Wadham* College appointed Vicechancellour.

Dr. *Smith.*

AFter my hearty Commendations *&c.* The time now draws on for the Nomination of a *New Vicechancellour* according to the Courſe held by my Honourable Predeceſſours in That famous Univerſity. In this little time, in which by your Favours I have had the Honour to Govern, I have found the preſent Vicechancellour Dr. *Frewen* ſo Careful and ſo Diſcreet in That buiſy Place, that I ſhould, though it were to his great pains, put him to the trouble of another year, were it not, that I conſider, how full of able and ſufficient men the Univerſity is for the Diſcharge of That Office. Beſides, I have ever thought it moſt for the Honour and the Profit of the Univerſity, that the Governours there ſhould have the pains and the experience of That Place divided amongſt them. In which Reſolution I ſhall ſtill continue, till I ſhall receive better reaſon to the contrary, than I can give my ſelf. For this preſent year therefore I have thought fit to lay the Burden of This Place upon Dr. *Smith*, the Warden of *Wadham* College: And do ſo chuſe him thereunto, as a Man whoſe Integrity and Abilities to Govern I have known and obſerved for divers years. Theſe are therefore to Pray and Require you to Allow of this my Choice; and to give him your beſt Advice and Aſſiſtance both in this and all other Buſineſs, which ſhall concern the Good and Honour of That famous Univerſity. And ſo I bid you heartily farewel; and reſt,

Your very Loving Friend and Chancellour,

FULHAM-Houſe.
July 9. 1630.

GUIL. London.

To my Loving Friends the Vicechancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of Oxford.

Reverendiſſime

Reverendiſſime Cancellarie,

A Letter of Thanks from the Univerſity, for my Letters to them.

PRrudentiſſima Literarum tuarum Monita ſummo tum Obſequio tum Gratitudine acepimus. Ex quibus abundè conſtat, neminem melius Provinciam gerere, quàm qui invitò ſuſcepit; utpote qui Onus penſat, non Honorem, & quærit potiùs Invidia occurrere quàm Victoriâ gloriari. Gratulamur itaq; Virtuti tuæ, cui ferendum hoc onus Imperii humiles amici ingeſſerunt. Gratulamur Modeſtiæ, quòd ægrè hoc feras: Benignitati, quòd tamen feras: Curæq; demùm Paternæ, quòd adeò ſtudioſè perferre decreveris. Penitùs hoc anteà perſuaſum inerat nobis, humaniſſimum hunc fore Academiæ Patrem, qui fuit ejuſdem Filius; Caput concinnatiſſimum, qui fuit Membrum; & poſſe nos itidem accommodatiùs, uberiùs, fæliciùs agere ſub Capite Congenito quàm Inſitivo. En dulce jugum! Artes jam temperat Religio, eruditos Vir Bonus, juvenes Expertus, togam pluſquàm Togatus, Mitras, Presbyteros. Nunquid capiti naturali beatiùs cum membris convenit, quam Tibi nobiſcum? Sentit Illud, quicquid partium inferiorum commodo inſervit: Sentis etiam Ipſe. Facultates Illud omnes, quibus imperat, etiam continet: omnes Academicas & Ipſe contines. Exercet Illud mollem, ſed potentem in ſequaces artus influxum: Exerces etiam Ipſe; ſpirituq; ſuperne diffuſo ductam ubiq; ſuavitſimum inſinuat: In ipſo limine non minus Literarum incremento conſulis, quam Literatorum patrocinio; æquè Habitus decori ac Togæ moribus; & Honori noſtro ſimul domi foriſq; vim omnem intendis. O cæcam Academiam, quæ certè audit Britanniæ Oculus, at planè cæcam ſine Te! Ipſi Oculo Tu proſpicis; & noſtro Lumini auxiliarem hunc diem immittis, quo ſi eſſet orbatum, in tenebris perſpicaciam amitteret. Lenibus Tuis ac ſaluberrimis hiſce mandatis, ſicut Tu quidem, ita malumus & nos reſpondere Facta, quam verba. Invenies itaq; Parnaſſum bicipitem Mitræ tuæ figuram non immeritò exprimere, & Muſas Epiſcopo ſuò facilè ſe daturas in quemvis tam venerandi Dictaminis modulum effingendas. Non Te fore ſperavimus ſine oculis Vigilantiæ Caput, neq; Nos invenies ſine pedibus Obſequii Corpus.

E Domo noſtræ Congregationis. *Julii* 10. 1630.

Honori veſtro Deditiſſima

Oxonienſis Academia.

Reverendiſſimo Patri in Chriſto, *GUILIELMO* Epiſcopo *Londinenſi*, Cancellario ſuo Honoratiſſimo.

Dr. Morin the Hebrew Reader's Thanks for the Prebend of Chriſtchurch, procured by me.

BEatitatem Amplitudinis uſquequaque cenſuit, Reverendiſſime Cancellarie, prudentior indoles, quòd poſſit, meritum cæleſte, quòd velit opitulari. Utrumq; veſtrâ beneficentiâ inclaruit. Utriuſq; particeps fuit plurimorum neceſſitas; præſertim Literaturæ Ebraicæ. Et opportunè. Sacro-ſancti quippe idiomatis gloria, quæ apud Tranſmarinos, famâ ſcilicet Reformatâ ſplendeſcentes, eminet; hucuſq; apud Nos Eclipſin paſſa eſt. Danda fuit ignominia neq; ingeniorum neq; induſtriæ, ſed Viatici indigentiæ. Norunt Judaicarum rerum periti, nobile Ebraiſmi ſtudium non vili

pretio

pretio mercandum. Patrimonium enim ingens exhauriunt Biblica, Talmudica, Rabbinica, Lexicographa, Grammatica, aliaq; volumina linguam Israëliticam supra vulgus Ebræorum inbibenti necessaria. Ista sunt, quæ alunt Artem, & nobilitant Artificem: Quæ si negata fuerint, periit Ars, vilescit Artifex. Ut tandem igitur apud Anglos florescant uterq;, nec diutiori remorâ sufflaminetur pia surgentis & Ecclesiæ & Academiæ ambitio, utrumq; sub auspicatissimâ Majestate ditavit & honoravit vestra manus auxiliatrix: Musasq; Ebræas beneficentissimæ vestræ Paternitati æternùm obstrictas fecit. Eccam spiritu facilè vaticinante Professorum Hebraicorum seriem, usquedum evanescat inter Oxonienses Tuos Academia, laudes tam divini Muneris ליאו לם ועד *juxta idiotismum sacrum, in sæculum & ultra decantantem. Non etenim unicum pauperculum me quoad spem dotavit magnifica vestra providentia, sed reverà sobolem infinitam. Ita* מפו עוללים וירנקים ex ore Infantium & lactentium (*Hiero-Psaltæ formula est*) עץ durabile magnificentiæ testimonium, *sive, ut LXX senum premit vestigia D. Messias*) ἄινον laudem, *&, quæ benignitatis est* ἀκμὴ, *vota præcurrendo, spem superando, nullius precibus sive blandis sive importunis delinitus,* perfecisti. *Professionis iccirco Regiæ auctum privilegium meritis vestris, ut par est, acceptum refert ipsa vestra Academia, in obsequium gratitudinis unanimitèr conspirans. Ne meo deniq; desim officio, qui gratiâ istâ proximiùs locupletari sperem, liceat mihi, Præsul Amplissime, personam successorum meorum induenti, Almæ Matri in obsequio famulari. Sic Ecclesiæ profectum, Academiæ honorem, Literarum augmentum meditari diu pergas. Votisq; tuis benedicat, dignitates augeat, fœlicitatemq; æternam reddat Pater misericordiarum*

Reverendissimæ vestræ

Clementiæ addictissimus,

Johannes Morris.

Datum Comit. Oxoniensium solennibus, è Coll. Om. An. Anno epochæ Christi 1630.

AGainst the beginning of your Term, and so for Direction of all the year, I shall be bold to give you these few Advertisements following, till the *Statutes* may be perfected.

Certain Advertisements given the Vicechancellour at Michaelmas Term, Octob. 6. 1630.

First, I pray keep it in memory with the Heads, that there be no more *Gowns* made out of the ancient Fashion of the University. Secondly, That no Man have his Degree, till he hath done all his Exercise, under what pretence soever. Thirdly, That you admit none to *Cumulate*. Fourthly, That no man be suffer'd to proceed *Bachelour* of Divinity that is not Master of Arts, unless he have staid full 14 years, since his being Bachelour of Arts: nor any *Bachelour* of Law to be Bachelour of Divinity, unless he have spent as many years in the University, as he should have done, if he had gone the longer and the more chargeable way by the Arts. Last of all, You shall do very well to make *Congregations* fewer, and let them draw their business

neſs together, and not trouble the whole Univerſity and your ſelf ſo often for every Boy's buſineſs.

I pray, be ſtrict in theſe; and if it be the cauſe, you have fewer *Doctors* the next year, the matter is not great. For if there be none for a year or two, there are enough already for a longer time. And for my part, I am as willing there ſhould be none, as to have the Univerſity diſordered by them.

An Order De accumulandis Gradibus. Octob. 11. 1630.

THis day I received a complaint from *Oxford*, concerning the Reſtraint, which I had adviſed ſhould be put upon *Diſpenſations*, which were then grown too common in all kinds, to the great diſgrace of the Univerſity. But in the conſideration of this Point there aroſe ſome Debate concerning the Diſpenſations *de accumulandis Gradibus*, by reaſon, that ſome were come to the Univerſity to *Accumulate*, which dwelt in remoter parts, and were now ready to do their Exerciſe, and could not be ſent back without their Degrees, but it muſt needs tend to their great diſreputation, charge, and prejudice. In regard whereof there was earneſt ſuit made to me by Dr. *Prideaux*, then the Kings Profeſſour in Divinity, and by Mr. *Bell*, Eſquire-Bedell in Arts, that this reſtraint *de accumulandis Gradibus* might not be ſuddenly put upon the Univerſity: but that there might be a Day prefix'd and warning given, that ſo no man might be taken upon the ſuddain; As appears by Dr. *Prideaux* his Letter, which hereafter follows. In the mean time I preſenty ſettled this Difficulty with ſuch a moderate Reſtraint as in ſhort time effected, what I intended, and preſently took off all further muttering in the Univerſity.

Right Reverend Father in God,

Dr. Prideaux his Letter De Accumulandis Gradibus.

ON *Friday* laſt Mr. *Vice-Chancellour* acquainted us amongſt others with your Honours Advertiſements, with your Diſlike of Accumulating Degrees, which heretofore hath been too Cuſtomary. We muſt all acknowledge with Thankfulneſs your Fatherly Care, and Gods Bleſſing through your wiſdom and vigilance, in reforming many things, which were out of frame. For my own part, I ſhall hold him an unworthy Member of This Place, that with all readineſs conforms not himſelf to ſuch warrantable and fit Propoſals; and ſhould be loth, that any man be more forward than my ſelf in performing all due Obedience to my Superiours. But I truſt, your Honour will not take amiſs, if I interpoſe thus far: That ſufficient Notice be firſt given of your Pleaſure in this behalf, before execution be urged. I ſpeak it to this purpoſe. Here is one Mr. *Balye*, an able Man both for Scholarſhip and Means, and his Majeſties Chaplain, who upon ſuppoſal of *Accumulating*, as heretofore, hath ever ſince the Act been at great charge Here, and taken pains to perform his Exerciſe for his Degrees. This was before any intimation from your Lordſhip of ſtopping *Accumulating*: which if it preſently take place, his hopes, travels, and expences are fruſtrated, and his return muſt be to his great prejudice:

prejudice. He was a Fellow of *Exeter College*, of good eſteem. There is one Mr. *Hodges*, a Fellow of *Lincoln College*, almoſt in the like caſe. Our humble ſuit is, that theſe Men, thus before engaged, may Paſs with your Lordſhips Leave. Others, as your Wiſdom ſhall think fit, may for the preſent have Notice given, that they expect not the like Eaſineſs; Eſpecially the Reſidents Here, whoſe negligence hath abuſed this Favour, meant rather, as I take it, to Strangers of worth, than to them. Of This I held it my Duty to inform your Honour, as deſirous to ſtand in your favourable Opinion with others under this your Government: Amongſt whom I ſhall faithfully endeavour in Realities to expreſs my ſelf,

Exon Coll.
Octob. 11. 1630.

Your Lordſhip's ready

to be commanded,

John Prideaux.

S. in Chriſto.

Worthy SIR,

My Anſwer to Dr. *Prideaux* his Letter *de accumulandis gradibus.*

I Received Letters from you this week. They found me at home under ſome Indiſpoſition of body by reaſon of a Cold caught in my Court-Attendance. I thank you heartily for your Love, and expreſſion of readineſs to join in the neceſſary upholding of Government in that famous Univerſity, whoſe flouriſhing ſhall ever be the firſt and at the higheſt in my deſires.

For the particular you mention *de Accumulandis gradibus*, I am not only content, but thank you for your Interpoſition: Becauſe as my deſire is to Propoſe nothing, but that which is Juſt and Honourable for that Place; ſo I am very willing to Propoſe it in ſuch manner, as no man of quality may have juſt cauſe to except againſt.

In my Indiſpoſition (of which I am not yet free) I muſt crave your pardon to be Brief, and not write that over again, which I have written in that Point to Mr. Vicechancellour, who, I think, will call you and the reſt of the Heads again, and read my Anſwer, which I make no doubt will ſettle this buſineſs. Yet this I muſt tell you, Mr. *Balye* (howſoever you write an honeſt and an able Gentleman) hath very far and more ways than one forgotten himſelf to Mr. *Vicechancellour*, and not ſpared me. For my part I pity his *Paſſion*, and ſhall paſs it by, if Mr. *Vicechancellour* be ſatisfied. And this I do for his *Father's* ſake, and in hope, that he will make this his Warning; elſe I would quickly make him know, that my Propoſals there are far from Tricks to catch him or any others. You ſhall diſcharge your Love to his Father, and your Care of him very freely, if you ſhall chide him into better Temper.

The

The main of my Anſwer I hope you will expect from Mr. Vice-chancellour, in regard of my preſent Weakneſs. And I ſhall end in a conſtant belief, that for the Government of the Univerſity, and all neceſſaries incident thereunto, I ſhall find you very ready and real, as you promiſe. For which, as I now give you thanks, ſo of it I ſhall be ready to give you teſtimony; and for it to ſhew you all ſuch reſpects, as may be due, or fit from the Place I bear; and with as much Favour, as to any Governour in that place. So I leave you to the Grace of God, and ſhall reſt,

Your loving Friend,

Fulham-*Houſe.*
Octob. 15. 1630.

GUIL. London.

I write you this with mine own hand. I pray hereafter be very careful of the Act-Queſtions. The late Queſtion about the Sickneſs (though ſomewhat qualified from the firſt propoſal) was very unreaſonable, and ſomewhat elſe too. His Majeſty took great diſtaſt at it, and commanded me to write to you about it. You were at that time gone into the Weſt, and I forbare; and do now only give you this private Advertiſement, which none knows, but your ſelf: Not doubting but you will make good uſe of it, and ſuch as is fit.

Concerning Act Queſtions.

IT ſeems there are but two rubbs appearing in this firſt Meeting. The one about a Statute for nine years allowed (it ſeems) for men not Maſters of Arts to be Bachelours in Divinity. I pray ſearch, whether there be ſuch a Statute or no. If there be not, I think it fit my Order ſhould hold. If there be, I will not violate it; but think it very fit, it ſhould be abrogated. For ſince ſeven years is required of a Maſter of Arts, and Reſident in the Univerſity, where he may ſtudy; I think fourteen years is little enough for a Bachelour of Arts or Under-graduate abroad, who as he went away young, and with leſs grounds of Learning; ſo his time being taken up in preaching, muſt needs be leſs able for Controverſy-learning. And this is all I ſhall ſay for That.

A Clauſe of my Letters to the Vicechancellour *de ſuſcipiendo Gradûs Baccalar. in SS. Theologiâ. Octob.* 15. 1630.

For Cumulation, I muſt needs profeſs, I never lik'd it. And it ſuppoſes, of and in it ſelf, an unneceſſary Delay of the firſt Degree, or a needleſs Haſt of the Second. There are two things objected, which makes me take it into ſecond conſideration. The one is, that Univerſity Records have been ſearch'd, and that time out of mind Cumulations have been admitted, yea and ſometimes by a Statute, provided, that all Exerciſe for both Degrees were performed. I pray therefore, deſire in my name ſo much patience of the Heads, as to have theſe Records viewed by all or ſome of them appointed thereto by your ſelves. And if you find it ſo, then I ſhall be contented to do, as hereafter follows. But give me leave to tell you by the way, That though I diſlike Cumulations in themſelves, yet I do it much more for that, which I

De gradibus accumulandis.

obſerved, when I was ſo happy, as to live among you. For then it was common (and ſome are yet living who Cumulated ſo) either quite to Diſpenſe with the Exerciſe of Bachelour of Divinity, (which is the great and neceſſary exerciſe of the Town) or turn it but into a Sermon Neither of which I ſhall endure.

The other is, that if I intend to hold the ſtrictneſs of this Courſe, it might ſeem fit, that a time had been prefixt, before it be put in execution, that ſo no man might be taken upon the ſudden, as Mr. *Balye* and Mr. *Hodges* are reported to be. To this, I muſt needs confeſs, that a long Cuſtom, though never ſo bad, eſpecially if time out of mind, ſhould have a Warning-peal before 'its diſſolution, and that no man ſhould be ſtruck on the ſudden. My Anſwer therefore is, that either I did give warning at the laſt Act to the former worthy and careful Vicechancellour, or elſe very fulneſs of it in my thoughts thruſt it out, and made me believe I had written it, if I have not. And which of theſe is true, my bad Memory will not aſcertain me. Next therefore I think it very fit, there ſhould be both a time prefixt, and notice given. Both which I ſhall thus far leave to your conſideration. Firſt then, becauſe the Records are with you, I pray call the Heads, and view them touching this point of Cumulation. Then if you find the Wiſdom of our Anceſtors in former times, when Government was ſtricter, and Degrees not ſo frequent, to have allow'd them, I ſhall then leave you fairly to repreſent, what you find and think. Provided, that there be no Diſpenſation for any Exerciſe, the leaſt, but that all be done as Statute requires. And provided likewiſe, that none be admitted to Cumulate upon any pretence, that are reſident in the Univerſity, or that live within 30 miles, and may ſo come without great either trouble or charge. And whatſoever you ſhall upon view of theſe Records by mutual conſent agree unto, I ſhall not without great reaſon vary from. And at this Meeting you may take it into deliberation, what is fit to be done for Mr. *Balye* and Mr. *Hodges*. For I have no will to prejudice any man upon a ſudden. Neither did any man give me the leaſt notice, that Mr. *Balye* liv'd at charge in town for that purpoſe. And for notice given, I know not what more can be done, than that Publication of it be in every College, that ſo they, which are abroad, may know by their Reſiding friends, what to truſt to.

GUIL. London.

Right Reverend Father in God

Dr. *Prideaux* his Thanks, and an Anſwer to my former Letters.

I deferr'd to anſwer your Lordſhips Letters, until Mr. Vicechancellour had acquainted us with your further Directions, to which it had reference. Nothing ſo much takes an ingenuous mind, as undeſerved Favours. For which I hold my ſelf ſo obliged to your Honour, that, I truſt, my future Expreſſions ſhall juſtifie my Thankfulneſs. This Bearer having occaſions to ſee *London*, I thought the fitteſt to write by

by, as being able to ſupply, by word of mouth, ſuch circumſtances, as I may chance to omit, and your Lordſhip be willing to be informed of. We are All bound to praiſe God, and to pray for the Continuance of Your Happineſs, that ſo throughly ſet your thoughts to Reform that, which is amiſs amongſt us, and to recover that Luſtre of the Univerſity which latter times had ſomewhat neglected. For Cumulations, I ſee not what could be more deliberately ſet down, than your laſt Advertiſement. The Proceeding at nine years for Bachelours and ſometimes Under-Graduates (howſoever in uſe heretofore by Cuſtom and the hint of a Statute) in all reaſon at this time needs Reformation, eſpecially the Caſe among Divines being now otherwiſe, than when that Indulgence was given. Fourteen years might well be required (as your Lordſhip intimates) in Supplicants of That condition. And if ſo they Paſs, it may be held a Favour. Mr. *Balye* accounts himſelf made by your Lordſhip's Goodneſs. He hath been well chid, and acknowledged his folly to Mr. Vice-Chancellour, who, he hopes, is ſatisfied. That untoward Queſtion the laſt Act was never approv'd by me, in thoſe terms it paſs'd, but I ſtand not to execute. Now I underſtand by your Loving and Fatherly Advertiſement, what will be expected of me, I ſhall by God's Grace take a Care hereafter, that no ſuch occaſion of Exception be given. Two things yet remain concerning my Place, which I make bold to tender alſo to your judicious conſideration. The neglect of Divinity diſputations for Term theſe five years laſt paſt, through tergiverſations of the Actors. And the Proceeding of divers in Law of late, to the preiudice of Divinity. Mr. *Thimble* can inform you at full in both particulars. I am fearful to treſpaſs further upon your weighty employments; But with my hearty prayer unto God for your health and happineſs, reſt,

Cumulations.

The Act Queſtion.

Your Honour's
moſt ready at Command,
John Prideaux.

Exeter *Coll.*
Octob. 25.
1630.

Right Reverend Father in God,

Dr. *Prideaux* his Thanks and Acknowledgement of the Juſtneſs of my Proceedings.

BY your laſt to me, and your Direction to Mr. Vice-Chancellour, which he lovingly imparted unto me, I have received that comfort of your undeſerved reſpect and favour, which ſhall ever ty me to a thankful Acknowledgement. Yeſterday Mr. Vice-Chancellour convented us concerning Term diſputations. It took ſo well with all, that by a joint conſent it was preſently thought fit to ſecond ſo reaſonable and ſeaſonable a Propoſal with immediate Execution. This was thought would make way, that when the time cometh, prefix'd by your Lordſhip, there would be no failing, and intimate to your favourable Conſideration, what concurrence there is amongſt us in due Obedience, where Directions are ſo Juſt, Judicious, and neceſſary. Con-

cerning the late proceeding of Lawyers, we cannot deſire more, than your Lordſhip reſolves upon. In any thing, that my Aſſiſtance may be uſeful to Mr. Vice-Chancellour, or otherwiſe, I truſt, my faithful endeavours ſhall make good, how unfeignedly I deſire to ſhew my ſelf,

Your Lordſhips

Moſt ready at Command,

Exon. *Coll.* *Novem.* 24. 1630.

John Prideaux.

May it pleaſe your Lordſhip,

The Proctors of the Univerſity their Thanks concerning Reformation.

IF it be not too boldly done of us to interrupt your Lordſhip's greater Affairs, we ſhould hope, that you would be pleas'd to accept with favour theſe few lines from us, which are, according to our humble Duty and Service, to congratulate your Lordſhip's honourable Reformation of the Univerſity, ſo well begun. We cannot, nor can any man elſe, diſſemble it. The Corruption was gotten up high, and come to ſtand almoſt *in præcipiti.* Some medicinal hand was of neceſſity, and that ſpeedily to undertake the Cure. Which God (who well ſaw the weightineſs of the work) would, ſhould be no other than your Lordſhip's, though your Lordſhip would not. There were others more Powerful: Your Lordſhip would have been our Friend however. It would be envious, you were ſickly, and the like. But the Infallible Eye ſaw you, and what it purpoſed to effect by you, whilſt you walked thus under the Fig-trees (that we may ſo ſpeak) and Covert of your excuſes. Truly it was ſtrange to ſee ſuch backwardneſs at the Undertaking, and yet now ſuch Readineſs and Skill in the Execution. We ſee it, and muſt with all gratefulneſs acknowledge, amongſt your manifold and great Occaſions both for Church and State, no pains ſpared, no opportunity omitted, either by Word or Letter, that may any way advance the buſineſs in hand. From this Zeal of your Lordſhip to Learning and the welfare of the Univerſity, there is no ingenious breaſt amongſt us, but takes fire, and would be glad to be ſeen though amidſt the dependance of ſo worthy an Enterprize. Our ſelves, in an inferiour Diſtance, are even angry with our ſelves, that we have not hitherto ſignifi'd to your Lordſhip our forwardneſs in our Places. But now we aſſure your Lordſhip, as we have not been altogether negligent for the time paſt, ſo from henceforward to be induſtrious in what belongs to us, in taking notice of Formalities, in laying hands upon the reigns and liberty of Diſpenſations, and looking to the performance of other Duties. As for the point of Diſpenſations, and Proceeding of Bachelours, which now draws on, ſomewhat it may ſeem to be out of the way of the Proctours. But it is ſo poor a thing to the Univerſal

good,

good, that we would requeſt your Lordſhip, not to entertain ſo much as a thought, that we make the leaſt account of it. And ſince we underſtand your Lordſhip's Deſire, we ſhall put on reſolution to make ſtop of all manner of Diſpenſations (we mean for defect of time, or of that nature) and this without any mincing of the matter, or deriving the Cauſe or Envy farther, than our ſelves. Truly it would be a foul Shame for any, more for us, to be found either backward or lukewarm to Good Order, when our Chancellour himſelf is ſeen to preſs ſo nobly for it. Beſides the reward, that we may look for, that when in after-ages your Lordſhip's Honours ſhall be recorded, and this Reformation amongſt the reſt, I, and amongſt the chiefeſt, (O it hath a *Genius*, and muſt live!) we alſo may claim to have our Names read for thoſe, in the time and circuit of whoſe office ſo great a work was undertaken. Thus humbly craving Pardon for our boldneſs, we reſt,

At your Lordſhips Service

To be commanded,

Oxford. *Nov.* 29. 1630.

Ralph Auſten. } *Proctors of the*
Henry Stringer. } *Univerſity.*

Concerning the Principal of St. *Edmund's* Hall.

About this time the Principality of St. *Edmund's-Hall* became void by the death of Dr. *Rawlinſon*. And the Provoſt of *Queen's College* and the Fellows there made choice of Mr. *Ayrie* to ſucceed him. This Claim for the freedom of Election, and a *Queen's-College* Man to be elected, they had formerly made under the Chancellourſhip of the Lord Arch-Biſhop *Bancroft*, who promiſed them very fair for the next avoydance, but prevailed with them to let his Nomination ſtand for Dr. *Rawlinſon*. Now they write their Letters to me, and humbly beſought me, that their Choice of Mr. *Ayrie* (who had been of their College) might ſtand. And withall they ſent me up their Writings and Evidences which they had to ſhew, that the Right of Election of a Principal to the Hall aforeſaid was in the Provoſt and Fellows of *Queen's College*, and not in the Chancellour of the Univerſity, as the reſt of the Halls are. After much Debate and full Conſideration taken, I writ to the Vice-Chancellour, as followeth.

S. *in Chriſto.*

Sir,

To the Vice-Chancellour concerning the Choice of a Principal of St. *Edmund's-Hall.*

I Have now at laſt with much ado got a little time to look over the Evidences which the Provoſt of *Queen's College* ſent unto me concerning their Right of the Chooſing of the Principal of St. *Edmund's-Hall*. Upon view of the Deed from the Univerſity, (in which I find the Chancellour a Party) and of the other Diſputes raiſed concerning this buſineſs,

buſineſs, when the Right Honourable the Earl of *Dorſet* was Chancellour, all which concluded for the Right of the College to Chooſe, I think their Right is unqueſtionable. And the rather, becauſe I find, that the Right Honourable my late Predeceſſour, the Lord *Steward* upon view of theſe Writings, declared in a Letter of his, the Right to be in the College. And for that the Provoſt and Fellows of *Queen's College* have not only made this Claim to their Right of Choice, but have alſo from time to time made actual Choice of the ſeveral Principals ſucceſſively, whenſoever That Place hath been void, and have at this time made their humble ſuit unto me for Confirmation of their Right: I am very willing to preſerve this their Right unto them: And do hereby Pray and Require you, as my Deputy there, to give Mr. *Ayrie*, whom the Provoſt and Fellows have lately Choſen, Admiſſion into the Principality of the ſaid Hall, and all ſuch Rights, as are thereunto belonging. And this I am content to do for the love of Juſtice, without reflecting upon the ſuddenneſs of their late Choice, which might have been done with more Reſpect to me, and leſs Hazard to themſelves. So for this time I leave you to the Grace of God; and reſt,

Your very Loving Friend,

LONDON-Houſe.
March 4. 1631.

GUIL. London.

An Act concerning the Commiſſion for Fees.

Die Mercurii, *viz. viceſimo die* Aprilis *Anno Dom.* 1631. *habitâ deliberatione à Venerabili Viro Dr.* Smith *Vice-Cancellario, unà cum aliis Collegiorum & Aularum Præfectis de quibuſdam negotiis ad Univerſitatem ſpectantibus, per Collegia & Aulas denunciandis. Cùm innoteſceret Commiſſionem Regiæ Majeſtatis authoritate editam & emiſſam fuiſſe quibuſdam Viris Primariis ad inquirendum de Feodis & Salariis in Curiis Juſtitiæ & ratione Officiorum debitis: Nec conſtaret quantum hæc Commiſſio ad Univerſitatem pertineret: Placuit Vice-Cancellario, cum conſilio & conſenſu reliquorum Collegiorum & Aularum Præfectorum tunc præſentium, Dom. Doctori* Bancroft *& Dom. Doctori* Zouch *(de aliis negotiis, ut videbatur, brevi* Londinum *profecturis) commendare, ut hujuſmodi Commiſſionis copiam impetrarent; quâ obtentâ, melius conſulere cum Honoratiſſimo Cancellario noſtro valeamus, ne quid gravius patiatur Univerſitas noſtra* Oxon. *per Commiſſionem prædictam, contra Conſuetudines & Privilegia antiquitùs indulta Univerſitati prædictæ.*

Acta, habita, & geſta fuerunt ſuprascripta, die & anno prædictis, in præſentiâ mei JOHANNIS FRENCH, Regiſtrarii Univerſitatis OXON.

Ea

Thanks from the Univerſity for my Care of their Liberties.

EÂ eſt Beneficiorum tuorum amplitudo, Honoratiſſime Cancellarie, quibus Academiam noſtram indies cumulare ſatagis, ut conturbare nobis neceſſe ſit, ac ne verbis quidem (quorum interim apud nos vilem & parabilem eſſe oportet annonam) paria cum meritis Tuis facere liceat. Te tamen, quæ eſt Beneficentiæ tuæ indoles, ne ingrati quidem debitores, nedum tarda vel caſſa nomina deterrent, quo minus beneficia tua beneficiis, ne perpluant, porro pertegere, eaque ultrò auctum ire pertendas. Veluti quod nuper Academiæ, nec huic tantùm, ſed & ſæculo imputaſti, cum Tuâ unius operâ habitus eſt Muſis is honos, ut honoratiſſimus Senatus Regius legem, quam aliis dare conſueverat, à nobis acciperet. Hancque ipſe ſibi legem in poſterum dixerit, ut ſi quid in ſuis Edictis ſcriptum fuerit, quod per Privilegia Academica jus non ſit juberi, ejus iis Edictis nihilum jubeatur. Circumciſum ſcilicet & abraſum eſt hac Cautione λειτούργιον quodcunque, cujus obtentu antehàc Villani jura ac privilegia Univerſitatis invadere & involare ſolebant, Honoratiſſimi Senatûs juſſa capeſſere ſimulantes, reverà juris ſui pomœria, ultrà quàm jus & fas eſt proferentes. Et hujus quidem Beneficii gratiam Tibi, Honoratiſſime Cancellarie, in ſolidum deberi agnoſcimus. Quo adnitente, factum eſt, ut Honoriſſimus Senatus Juſſa ſua in anteceſſum ſimul ac ſemel interpretari, conſultiùs duxerit, quam Villanis dubiam & ancipitem eorum Syntaxin permittere, qui ea interpretari, quam exequi, malunt. Plus tamen eſt, quod Honoratiſſimis Viris hoc nomine debetur, quàm cui ſolvendo unquam pares eſſe poſſumus. Quamvis igitur in tali obligationum genere nulla præſtatio functionem recipiat, aut in ſolutum imputetur, niſi ab ipſo reo fiat numeratio: Quia tamen Veneratio Honotariſſimo Senatui debita majorem à nobis exigit reverentiam, quam ut Scholaſticis & inanibus Literularum formulis ipſorum tempora morari audeamus, de quibus nihil deliberari poteſt ſine publico diſpendio: Noſtri officii partes optimo quidem nomini, ſed tamen vicario, Tibi, Honoratiſſime Cancellarie, delegamus. Tu Illis pro nobis, nos Tibi pro Te, pro Illis, gratias agemus, Deus O. M. Te quam diutiſſime Eccleſiæ & Academiæ huic noſtræ ſoſpitem & incolumem præſtet. Sic vovent

Honori Tuo addictiſſimi Clientes, Magiſtri

& Scholares Univerſit. Oxon.

Mr. BRUCH *è Coll. Æn. Naſ.* } *Procurat.*
Mr. DOUGHTY *è Coll. Merton.* }

To the Right Honourable and Right Reverend Father in God, the Lord Bp. of London, Chancellour of the Univerſity of OXFORD.

S.

S. in Chriſto.

Sir,

My Letters to the Vicechancellour about the publiſhing of Mr. *Page's* Book concerning Bowing at the Name of *Jeſus.*

THeſe are to Pray and Require you in his Majeſties name, that a Book lately Printed at *Oxford*, and made by Mr. *Page* of *All-Souls-College*, be preſently put to ſale and publiſhed. It is, as I am inform'd, in defence of the Canon of the Church about Bowing at the name of JESUS, and modeſtly and well written. And his Majeſty likes not, that a Book boldly and ignorantly written by Mr. *Prinne* againſt the Church, ſhould take place, as the Churches Opinion againſt her ſelf, or as unable to be anſwered by the Church. If Mr. *Page* ſtick at your Commands, ſhew this Letter for your Warrant and his. So I leave you to the Grace of God, and ſhall ever reſt,

Your Loving Friend,

Fulham.
June 22.

GUIL. London.

The occaſion of the next foregoing Letter.

The occaſion of this Letter was, that Mr. Baker, *Secretary to my Predeceſſour, (who no doubt, was privy to the buſineſs) had written to Mr.* Page *touching the contrary; whoſe Letter here follows.*

Good Mr. *Page,*

Mr. *Baker's* Letter to Mr. *Page* about the not publiſhing of his Book *&c.* in my Predeceſſour's time.

MY Lord of *Canterbury* is inform'd, that you are publiſhing a Treatiſe touching the Queſtion of Bowing at the Name of JESUS, an Argument, wherein Mr. *Widdowes* fooliſhly, and Mr. *Prinne* ſcurrilouſly, have already, to the ſcandal and diſquiet of the Church, exerciſed their Pens. His Grace hath formerly ſhew'd his diſlike of them both, and hearing, that you take up the Bucklers in a Theme of ſo ſmall neceſſity, and of ſo great heat and diſtemper, which will draw on new Replies, (for *Prinne* will not ſit down, as an idle Spectatour) and beget bitterneſs and inteſtine conteſtations at home amongſt our ſelves, he is much offended, that you do ſtickle and keep on foot ſuch queſtions, which may better be ſpoiled and ſilenced, than maintain'd and draw into ſideings and partakings. And therefore I am wiſh'd to adviſe you to withdraw your ſelf from theſe or the like domeſtick broils; and if your Treatiſe be at the Preſs, to give it a ſtop and check, and by no means to ſuffer the ſame to be divulged. For if you do, notwithſtanding this Admonition, proceed in the ſame intention of publiſhing it, you will repent you, and perhaps draw more on your ſelf of trouble and diſcontent, than you will reap Credit or Advantage by the purſuance of ſo uſeleſs an Argument. If

you

you were out of your Cell, and ſaw the World abroad, you would not meddle with things of this nature, wherein the Governours and chief Pilots of the Church diſcern more harm and tempeſt to the Church, than you, that are unacquainted with Eccleſiaſtical Eſtate, and the well ordering of it, can any way by Speculation attain unto; no more, than a Scholar, that can read a Lecture of Theorical Muſick, is able to play on a Lute or a Viol by his Bookiſh Rules, and proportions of Sounds, which are there taught. I pray you to look hereunto, and ſay, that a Friend adviſed you. And put not your ſelf on a Buſineſs, whereof you ſee but the Beginning. So with my Love remembred unto you, I reſt,

Lambeth.
May. 31. 1631.

Your very loving Friend

Will. Baker.

Annus Cancellarii Secundus.

S. in Chriſto.

AFter my hearty Commendations, *&c.* The year is now at an end of my Vice-Chancellour's Government. And when I look back upon it, I muſt needs acknowledge, he hath taken a great deal of pains, and ſhew'd himſelf a very diſcreet, able, and worthy Governour: And in all the paſſages of this year, I do not find, but that he hath given you all great ſatisfaction; eſpecially, in his Care for Order and Formalities; which, I hope, you will ſo far like, as that you will make it away to recover the Ancient Honour of that famous Univerſity in things of greater Conſequence. And though the Univerſity be full of able and diſcreet Governours; (to whom we ſhall, God willing, hereafter commit this Office of Truſt) yet becauſe I have found Dr. *Smith's* great Care in this former year, and becauſe the Firſt year doth but enable his Experience the better to manage the Second; I am deſirous to put him to this years pains alſo; And do therefore make choice of him to be my Vice-Chancellour for this year following. Theſe are therefore to pray and require you to allow of this my Choice of Dr. *Smith*, and to give him the beſt Counſel and Aſſiſtance in all buſineſſes, which may any way concern the Government and the Honour of that famous Univerſity. And ſo I bid you very heartily farewel, and reſt,

Dr. *Smith* continued Vice-Chancellour a Second year.

Fulham.
July 4. 1631.

Your very loving Friend and Chancellour,

GVIL. London.

To my Loving Friends, the Vicechancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of Oxford.

S. in Chriſto.

My Letters ſent with his Majeſties to the Univerſity about Fees. *July* 4. 1631.

AFter my hearty Commendations, *&c.* I have made all the convenient ſpeed I can, (as you well know) to have the Body of the Statutes of the Univerſity digeſted into Order, and made fit for preſent uſe, as occaſions might be offer'd, and ſtill heartily pray you for the quickning of that work. For by that Delay, which hath been made, a great inconvenience hath been like to ariſe to the prejudice of the Privileges of the Univerſity. For whereas I thought the Moderation and ordering of *Fees* in the Univerſity, if any thing be amiſs therein, might have ſtaid, till that Body of Statutes had been drawn up, and then have been rectifi'd under the Head belonging to it; it ſeem's now far otherwiſe. For I find, that a Friend of the Univerſity's gave intimation to ſome Heads of Colleges of ſome things, which might be very prejudicial to your Privileges, if they did proceed. I knew his Majeſty had given out a *Commiſſion* to Examine *Fees*, and that the Commiſſioners were quick and ſtrict; but I had never ſeen the Commiſſion; nor did I ſo much as dream, that the Univerſities were included; or that his Majeſty had any purpoſe, they ſhould that way be look'd into. And therefore when Dr. *Bancroft* came unto me directed by Mr. Vice-Chancellour and divers of the Heads of Houſes upon the aforeſaid information, to make ſearch after the *Commiſſion*, and privately to acquaint me with it, and to deſire my Endeavour with his Majeſty, that no foreign Commiſſion might come in, to the prejudice of the Univerſity Privilege; I was much troubled at it. And the more, becauſe I found, things had been ſo privately carry'd from the knowledge of the *Chancellours* of both Univerſities. But it fell out exceeding well, that I had notice of this buſineſs. For within few days after, my Lord of *Holland*, upon like Information, had ſpeech with me about it. But his Majeſties reſolutions for proceeding put us both to ſeek what courſe to take, till at laſt we reſolved to go Both together to him, and humbly to move him in the Univerſity's behalf, that no *Foreign Power* might be ſent to the prejudice of their Privileges. And after much Debate, his Majeſty was at laſt very graciouſly pleaſ'd to grant our requeſts: Provided, that each Univerſity reſpectively would meet, and by themſelves reform, whatſoever was found amiſs in any Fees received and taken by any in the Univerſity, of what Office or Condition ſoever. And that this *Reformation* of Fees ſhould be made according to the Letter and Tenour of his Commiſſion. Hereupon he preſently called for Mr. Secretary *Cook*, and commanded him to direct a Letter to the *Chancellours* of both the Univerſities, to give them Order for this buſineſs. Which Letters of his Majeſty you ſhall find here incloſed: And the like are already gone to *Cambridge*. And I muſt, and do pray and require you, that they be publiſhed according to Courſe, and Regiſter'd, and Obey'd in all Points, as is fitting: Aſſuring you, that if this be not done, his Majeſties Commiſſioners will reform whatſoever you do not. And

His Majeſties Letters to be Regiſter'd.

for

And for my part, I think 'tis happy we came ſo timely to the knowledg of it. For if the Commiſſioners had once entred upon it, it would have been a matter of far greater difficulty to take them off, than it was now to ſtay them. And certainly, if ever it be my hap to know That honourable Perſonage, that gave the firſt Information I ſhall give him hearty Thanks for his Love to the Univerſities. For this breach once made upon your Privileges might have laid open a wider gap in many other particulars of like nature.

When you have Regiſter'd theſe Letters of his Majeſty, I muſt pray you to ſend the *Original* back to me. And for the Buſineſs it ſelf, becauſe his Majeſty look's for a ſpeedy reformation, the beſt Counſel I can give you is this: That the *Delegates*, which have the conſideration of the Statutes now before them, may, by your direction and command, take the Head about Fees next into Conſideration, and ſettle that buſineſs preſently, that the other Univerſity may not outſtrip us in Obedience to his Majeſty.

The Delegates *to ſettle preſently the Buſineſs of Fees.*

Thus not doubting of your Care herein, nor of the Univerſity's conformity; and expecting as preſent remedy of this Abuſe, as may be made, I leave you to the Grace of God, and reſt,

Your loving Friend,

Fulham
July 4.
1631.

and Chancellour,

GUIL. London.

To my Loving Friends, the Vice-Chancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of OXFORD.

The Tenor of the King's Letters Follow's,

CHARLES *R.*

RIGHT truſty, and Right well beloved Couſin and Counſellour, and Right Reverend Father in God, Right truſty and well-beloved

His Majeſties Letters to me about the Fees of the Univerſity.

beloved Counſellour, We greet you well. We have long had a gracious Intendment for the good of our Subjects to rectifie the Proceedings of all Courts and other Places, as well within Liberties as without, in matter of their Fees and Duties which they Challenge. To this purpoſe We have granted a Commiſſion to ſome Lords of our Privy Council *and others, to Examine what they find amiſs, that a remedy may be found for the Abuſe, where and in whomſoever it is, and the Fees of all Officers, and Courts reduced to that which they were found to be allow'd in the Eleventh year of Queen* Elizabeth *of famous memory: And this Commiſſion we ſhall purſue, till we have ſetled thoſe things with Honour and Juſtice to the great eaſe of all our Loving Subjects. Now whereas you, taking notice of this our Intendment to reduce the Fees of both our Univerſities, (where you are our Chancellours) as well as other places to the ſame Standard, have made humble ſuit to Us, that this Commiſſion may not trench upon the Liberties granted to the Univerſities by our Royal Progenitors: Theſe are firſt to let you know, that We will as carefully preſerve the Rights and Privileges of our Univerſities, as We or our Progenitors have given or confirmed them: And then, that our further Will and Pleaſure is, that preſently (to prevent our Commiſſion) you write expreſly to your Deputy-Governours in either Univerſity, to Will and Require them in Our Name, to rectifie and reduce all Fees given to Officers, Readers, Bedels, Regiſters, or others, for Degrees, or any thing elſe, to That quantity which they bore in the ſaid Eleventh year of Queen* Elizabeth. *For the Abuſe is great and burdenſome unto them, which bring up their Sons in Learning: And We will remedy it by Our Commiſſion, if you (according to your Places) do not ſee it remedy'd to our hands. And We are the more Careful for Our Univerſities; Becauſe we have not forgotten, that Our Royal* Father *of ever bleſſed Memory gave Bountiful Gifts to ſupply divers wants There, which We aſſure Our ſelf were not given, but with an intent, that when they were poſſeſſed, the Fees ſhould leſſen, at leaſt return to that juſt proportion, to which we have limited them in our Commiſſion. So We grant your Suit, not to break the Liberties of our Univerſities, by ſending another Power upon them: But withal, We require you both, to ſend to our ſeveral Univerſities reſpectively, that We may have preſent Redreſs of this Abuſe; and that a Table may be made according to the elevenеth of Queen* Elizabeth, *and hung up in the Congregation, and in ſome convenient place in every College and Hall, that every man may know, what Fees he is to pay, and no man preſume to take beyond the Allowance in that Table, as he will anſwer it at his Peril: And we ſhall look*

for

for an Accompt of this from you both reſpectively. Given under our Signet at

To Our Right truſty and Right Wellbeloved Couſin and Counſellour, *Henry* Earl of *Holland*, Chancellour of Our Univerſity of *Cambridg*: And to the Right Reverend Father in God, Our Right Truſty and Welbeloved Counſellour, *William* Lord Biſhop of *London*, Chancellour of our Univerſity of OXFORD.

Reverendiſſime Cancellarie,

Thanks from the Univerſity about their Fees.

GRatias agimus periculis quæ tereddunt nobis indies chariorem, & lumen pretiumq; adjiciunt tam Vigilis Patroni merito. Rem perdifficilem eluctabimur, ſi operâ tuâ non ſimus fœliciſſimi. In moderandis Academiæ frænis, nunquid opus eſt oculatiori Providentiâ? Tu quidem vix emicantia periculorum ſemina è longinquo prævides, eaque aut prudenter cavei aut fortiter evellis. Nunquid opus eſt anxietate & curâ? ubi nuſquam occurrit periculum, ſollicitè circumſpicis, indagare non deſinis, quod metuis invenire, ac totus quieti noſtræ inſomnis incubas. At nunquid ſuavi opus eſt in adducendo militiâ? Non ſinis imponi nobis vim neceſſitatis, vel in iis etiam, quæ ad noſtrum ſpectant emolumentum: Sed æquè ſanandi modo ac ipſi conſulens ſanitati, aut ea imperas, quæ ſponte volumus, aut prius velle fias ea, quæ imperas: Ac tum demum, ubi voti ardor inaluit eundem Obſequii ſtudio ingeminatum accendis, non ſegniùs, quam ventus ſecundo flamine proni impellit curſum fluenti. Liberalium amici Artium ſub Feodorum onere, & graduum venalium caritate jam diu ſuſpirarunt, diu tacuerunt. Quibus aderat morbi eradicandi & animus & poteſtas, defuit exequendi anſa: donec Medicus Epidemicus, hoc ulcus ubique reciſurus, utpote in Curiis univerſis graſſatum, nos itidem, quamvis à ſæculo ſeclusos, communi tamen peſte laborantes, communis convolviſſet aſperitate remedii, & Exoticæ Poteſtati tradidiſſet unâ corrigendos. Utilis fuit medicina, inviſa manus; ſanari optabile, ſanari verò à patùm benevolis fuit quadam Fœlicitatis miſeria: præſertim cum in Extraneâ Cenſurâ Exemplum lateret, viamque ſterneret uſurpabili Laicorum tyrannidi. Quid ergo dicemus, Regi in mentem veniſſe, ut nos dormiſcentes ſolummodo expergefaceret? Certè ea mole fertur Majeſtas, ut ſemel commota ægrè poſſit vel ipſa ſe ſiſtere. Expergefecit quidem, ſed quod nihil tentavit amplius, Tui opus Patrocinii agnoſcimus. Benignitati Auguſtæ Deo cum proximæ tum ſimillimæ tribuendum, primò quòd noſtri cauſâ excanduit, tum poſteà quòd nobis domeſticam proprii ſinûs animadverſionem indulſit: Sed quod Regem priùs pacatum invenimus, quam iratum, & mente ſubito compoſitum, quaſi rugas ideo tantum induiſſet, ut exueret, hoc ſagaci tuæ Providentiæ, & maturo tribuimus Interceſſui. O Aulæ & Academiæ vinculum! O qui Regem nobis per lenitatem, Nos Regi per obſequium attemperas, ſive plus noſtri affectûs, ſive gratitudinis, ſive obedientiæ velis, nequid unquam, quod velis, deſit, cape ad ſummum omnia. Nobis dulce erit Prudentiæ tuæ animum ſummiſſè dedere in duriſſimis: Sed levamini commodoque noſtro aurem morigeram præbere, & juſſu ſubire, qua ultro expetimus, quanta

quantâ hilaritatis ecſtaſi properemus! Sub tali jugo incurvari lucrum eſt. Creſcit ex imperio libertas; dominatur, dum paret,

Honori veſtro devinctiſſima,

E. domo noſtra Congregationis. Oxonien. *Academia.*
July 25 1631.

July 26 1631. The firſt Stone of my Building at St. *John Baptiſt*'s College was laid.

My Building at S. John's

NOW that this intended Good may come the fuller upon the Univerſity, a great help muſt come from you and your Succeſſors, from time to time in That Office. And firſt, while the awe of this is upon them, you muſt call for the preſent performance of thoſe things, which his Majeſty enjoyned; eſpecially, the preſent drawing up of the Statutes concerning Appeals, and of the ſtanding Delegacy of the Heads of Colledges and Halls, to meet every week or every fortnight at leaſt, as well in Vacation as Term, both to conſider of the preſent buſineſſes of the Univerſity, and to prepare ſuch things, as are fit for Convocation. Which Statutes of this Delegacy, and the Appeals were they once ſettled, would eaſe half of the buſineſs of the Univerſity, and repay all the pains that is or can be taken about them. Next, I pray call the Heads together, and give them warning concerning their ſeveral Companies, That no man of what degree ſoever (and therefore much leſs Youths) be ſuffered to go in Boots and Spurs together with their Gowns. And if any Head of a Houſe permit it in his own College, whither my Authority reaches not, I ſhall complain where he will be unwilling to Anſwer. And for your ſelf I pray and require you, that if any man be ſeen abroad with them in Town out of his College, you preſently proceed againſt him according to ſuch Statutes, as you have *De Habitu Scholaſtico*, &c. And the like for haunting of Inns or Taverns, or other Drinking-Houſes, eſpecially Maſters of Arts, that ſhould give younger Youths better example. And that all Bachelours of Arts, as well Commoners as others, receive a ſtrict command by their ſeveral Governours, that while upon any occaſion they paſs along the Streets or any publick place, they uncover their heads and do that reverence which beſeems them, to any Doctor, Bachelour of Divinity, Maſter of Arts, or Bachelour of Law or Phyſick, whom they ſhall meet or be in preſence with. And that you proceed to the puniſhment of all ſuch as fail in this kind. And farther I pray acquaint Dr. *Prideaux* and Dr. *Fell*, that I will look they ſhall read their ſeveral Lectures as the Statutes require. And if they read treatably, that their younger Auditors may obſerve by writing (if they pleaſe) one Lecture may be broken into many, to their own great eaſe, and the greater profit of them that hear them, and a Face of the Univerſity be kept in that particular. And laſt of all, theſe are ſtrictly to require you, that ſince his Majeſty hath ſo lately and fully expreſt himſelf for the keeping of his Declaration in all points, that you ſhew your ſelf very careful in that particular, and that you proceed impartially againſt Delinquents any way, that neither one nor the other

A Meſſage of my Letters to the Vice-chancellour concerning Boots, Taverns, and the Kings Declaration, &c. Sept. 23. 1631. *This Letter was here placed out of order, to the end there might come nothing between the great Buſineſs which follows.*

Bachelors of Art to uncover their heads when they meet their Superiours in Degree or be in preſence with them.

Dr. Prideaux and Dr. Fell to read their Lectures according to the Statutes.

The keeping of his Majeſtys Declaration urged: And to puniſh Offenders againſt it.

other may have cauſe to ſay, that you favour a *Party*. And you have great reaſon to be watchful in this, becauſe you know it was objected againſt you at *Woodſtock* in Dr. *Potter*'s Caſe: which though it appeared palpably falſe, yet it may and ought to be a Summons to you to look warily to your ſelf. And ſome eye it is fit you ſhould bear towards me even in this particular, that my Government be not ſlandered by it.

Septem. 23. 1631.

GUIL. London.

The troubleſome Stirs ariſing in the Univerſity againſt Government.

In this year there arole a great ſtir in the Univerſity by ſome factious men, which laboured to diſturb the *Government* both in their Sermons and in Convocation, and by ſecret Plotings. Their profeſt aim was, to diſſolve the Delegacy appointed for the ordering and ſettling of the Statutes, and to ſet the *Proctours*, in as cunning a way as they could, againſt the *Chancellor*, till they had almoſt brought all Diſorder into the University. How far they proceeded, and what iſſue their plots had, will appear in the Acts following. The Head of all theſe Tumultuous ſtirs was by violent preſumptions conceived to be one whom it leaſt became for his Coat-ſake: And I ſhall ſpare his name, rather for his *Coat* than himſelf.

Right Reverend, My Honourable Good Lord,

Dr. *Duppa*'s Letrers to me concerning the late Diſorders in *Oxford*.

I Have not hitherto troubled your Lordſhip with Letters of Information concerning any of our Univerſity-affairs, knowing into what ſufficient hands you have committed the truſt of them, from whence I imagine you receive a weekly account. But ſuch hath been the height of our late Diſorders both without and within the Pulpit, that ſhould I not ſome way expreſs, that I am troubled with it, I might be thought a very inſenſible Member of this Body, which you govern. For theſe late ſtirs are not of an Ordinary nature; but ſtrike at the very *Root* of Government, which now lies bleeding. The *Vicechancellor's* power is Queſtioned: The *Proctours*, that ſhould aſſiſt him, receive the *Appeals* of Delinquents from him: The Delegates ſuch, as are rather Parties than Judges. And I could wiſh this were all. But this *Gangrene* will ſpread farther. For the Univerſity by theſe means is likely to become the Seed-plot of *Mutiners*, to furniſh both Church and Common-wealth with. But my comfort is, that the way of their own *Chooſing*, the way of *Appeal*, (which it may be at firſt they did not think of) muſt at laſt end before his Sacred Majeſty: For there is nothing left but the Voice of ſuch a *Power* to allay this Storm. The whole Univerſity, though with ſeveral affections, ſtands now at Gaze: And the end of this Buſineſs muſt either prove an awful peace, or the letting looſe of all Confuſion.

My Duty to my King, my Love to Peace, and my reſpect to your Lordſhip hath commanded this Letter from me; which if you pleaſe to pardon, you will tread in the ſteps of your former goodneſs, and oblige

blige me to the continuance of my prayers for you, whom you ſhall ever find

Your Lordſhips moſt humble

and true ſervant

Ch. Ch.
Aug. 1. 1631.

Brian Duppa.

To the King's Moſt Excellent Majeſty.

The humble Petition of WILLIAM SMITH, *Dr. of Divinity, and Vicechancellor of the Univerſity of* OXFORD.

Dr. Smith, *Vicechancellor, his Petition to the King againſt Ford's Sermon.*

WHereas of late the Peace of your Majeſties Univerſity of *Oxford* hath been much diſturbed through the Sedicious practices of ſome diſtemper'd Spirits, who have not only in their Sermons preſum'd to handle divers points of Doctrin prohibited by your Majeſties ſtrait Command; but alſo by ſome not obſcure paſſages have endeavoured to faſten the imputation of *Apoſtacy* and Back-ſliding upon ſome Perſons of *Eminent* quality there and elſewhere: And whereas one *Thomas Foord*, having in a late Sermon of his at *S. Maries* offended in that kind, was thereupon by your humble Petitioner (according to the Statutes of the Univerſity) convented, and required to exhibit a Copy of his Sermon: And upon his Refuſal ſo to do, was therefore commanded to Priſon: He likewiſe contrary to his *Oath* diſobeying that command alſo: And Appealing from your Petitioner to the *Congregation-houſe* (which by the Statutes of the Univerſity, in that caſe of breach of Peace, he might not do): The Proctors notwithſtanding (which ſhould have aſſiſted your Petitioner) received the *Appeal*, and the major part of the Delegates entertained it (to the wrong both of your humble Petitioner and the Government of the Univerſity) and quitted the ſaid *Foord*, as not guilty of the Perturbation of the Peace. And whereas upon this Sentence of theirs, your humble Petitioner finding himſelf aggrieved, appealed to the Houſe of Convocation, through default of Appearance of a major part of Delegates appointed thereunto, your humble Petitioners Cauſe (being there deſerted and let fall) is at length according to the Statutes of the Univerſity, devolved into your ſacred Majeſties hands: And whereas one *Giles Thorne*, by a ſcandalous Sermon of his lately preached in the ſame Place, hath likewiſe farther diſturbed the Peace of the Univerſity, and more are like to follow (eſpecially not wanting Abettors to give them encouragement) unleſs ſome ſpeedy courſe be taken for prevention.

The humble ſuit therefore of your Majeſties poor Petitioner is, that out of your ſpecial Clemency always plentifully extended towards the Church

Church, and her Seminaries, your Majeſty would be graciouſly pleaſed to take into your own Royal Conſideration, the preſervation of the Peace and Tranquillity of your Univerſity, and of the Authority of her Governours againſt the Practices of ſuch, as under the colour of Religion or Liberty oppugn both Church and Civil Government: That ſo theſe Troubles of the Univerſity may have a preſent end by your Majeſty's happy Coming ſo near it. And your humble Petitioner ſhall pray, *&c.*

The Vicechancellors Appeal to his Majeſty in Ford's Caſe.

IN Dei nomine, Amen. Coram vobis Notario publico, publicâque & authenticâ perſonâ, ac teſtibus fide dignis hic præſentibus, Ego Guilielmus Smith *Sacræ Theologiæ Profeſſor, Univerſitatis* Oxon. *Vicecancellarius ac Commiſſarius legitimè conſtitutus, animo Appellandi, dèque nullitate & nullitatibus omnibus & ſingulis infrà ſcriptis æquè principaliter querelandi, omnibus melioribus viâ, modo, & juris formâ, quibus meliùs aut efficaciùs de jure debeo aut poſſum, nec non ad omnem & quemcunq; Juris & Facti effectum exinde quoviſmodo ſequi valentem, dico, allego, & in his ſcriptis in jure propono; Quòd cum nos præfatus Vicecancellarius ex Officio noſtro ritè & legitimè procedentes contra quendam* Thomam Forde *de Aulâ S.* Mariæ *Magd. in Univerſitate* Oxon. *Clericum, Artium Magiſtrum, occaſione cujuſdam Concionis in Eccleſiâ parochiali B.* Mariæ *Virginis* Oxon. *per dictum* Thomam Ford *die Dominico, viz. duodecimo die menſis* Junii *ultimò præteriti, palam in præſentiâ noſtrâ in cœtu. Academico habitæ & factæ, eundem* Thomam Forde *perſonaliter requiſitum & monitum per Nos ad Nobis exhibendam in ſcriptis Concionem ſuam prædictam, ſeu veram copiam ejuſdem, ut legitimo examine inſuper explorari poſſet, eo quòd (ut ei per Nos objiciebatur) continebat nonnulla, ad pacis & tranquillitatis dictæ Univerſitatis & Eccleſiæ perturbationem tendentia contra Jura & Statuta Regni, & Statuta Univerſitatis prædictæ, ac contra Proclamationes & Declarationes Regiæ Majeſtatis antehac, publicè editas & promulgatas, eidemq; legitimæ noſtræ monitioni parere contumaciter renuentem & recuſantem, ſexto die* Julii *ultimò præteriti judicialiter procedentes, ob ejus in hâc parte contemptum & contumaciam Carceri mandaverimus, juxta Leges ac Statuta Univerſitatis prædictæ, & laudabiles ejuſdem Conſuetudines in ſimilibus uſitatas: Cui etiam Mandato noſtro idem* Thomas Ford *obſequi expreſſe recuſaverit, & prætenſam quandam Appellationem ad venerabilem Domum Congregationis Magiſtrorum Regentium intra dictam Univerſitatem, à noſtro mandato ſive decreto prædicto de facto utcunq; interpoſuerit: Cujus prætenſæ Appellationis prætextu, Magiſter* Atherton Bruche *& Magiſter* Johannes Doughtye, *Procuratores Univerſitatis prædictæ, quoſdam Delegatos, authoritate ejuſdem Domûs Congregationis nominarunt, ad audiendum & determinandum, utrum prædictus* Thomas Forde *reus fuerit Perturbationis Pacis in cauſâ habitâ coram nobis prædicto ſexto die* Julii. *Quibus Delegatis dictam Commiſſionem acceptantibus, quidam eorundem Delegatorum, ſcilicet venerabiles Viri, Dr.* Prideaux, *Dr.* Wilkinſon, *Dr.* Hoode, *Magiſter* Hill, *Mr.* Hyde, *Mr.* Gerrard, *Mr.* Abbots, *Mr.* Howſon, *& Mr.* Clay, *ſe pro Judicibus Delegatis prædictis*

dictæ venerabilis Domûs Congregationis utcunque gerentes, perperàm nulliter, iniquè & injuſtè (eorum Reverentiis ſemper ſalvis) per omnia procedentes, quandam prætenſam Sententiam, ſive quoddam prætenſum Judicium pro parte & in favorem præfati Tho. Forde, *de facto, cùm de jure non potuerunt nec debuerunt, in ſcriptis (ut aſſeritur) tulerunt & promulgaverunt: Per quod eorum prætenſum Judicium antedictum* Tho. Forde *non fuiſſe reum perturbationis Pacis, in cauſâ, quæ coram nobis habita erat in Camerâ noſtrâ in Collegio* Wadhami *dicto ſexto die* Julii *ultimò præteriti, abſq; Cauſæ cognitione, Juriſque ac Judiciorum & Statutorum Univerſitatis prædictæ ordine minimè obſervato, ſed penitùs ſpreto & prætermiſſo, utcunque pronunciaverunt & declaraverunt. In omnibus etiam injuſtè, perperàm, nullitèr de facto & iniquè (eorum Reverentiis ſemper ſalvis) tam ex eorum prætenſo officio, quam ad inſtantiam, petitionem, procurationem, ſollicitationem, & perſuaſionem dicti* Thomæ Forde *ſubdolas, iniquas, & injuſtas, in mei præfati Vicecancellarii, dictique Officii mei, & boni regiminis dictæ Univerſitatis* Oxon. *grave damnum præjudiciumque non modicum & gravamen. Unde Ego præfatus Vicecancellarius ſentiens me ex præmiſſis gravaminibus, nullitatibus, iniquitatibus, injuſtitiis, & injuriis omnibus & ſingulis, ex actis, factis, & geſtis prætenſis dictorum venerabilium Virorum prætenſorum Judicum Delegatorum colligibilibus, & præſertim ex eorum prætenſâ Declaratione ſive Pronunciatione præfati* Thomæ Forde *non eſſe reum perturbationis Pacis in dictâ Cauſâ per nos contra eum, ut præfertur, motâ ſive habitâ, indebitè prægravari, ab eiſdem & eorum quolibet ad venerabilem Domum Convocationis Doctorum & Magiſtrorum Regentium & non-Regentium intra dictam Univerſitatem* Oxon, *debitis loco & tempore Appellavi. In quâ Domo, Authoritate ejuſdem, per Procuratores prædictos nominabantur & dabantur Delegati ad audiendum & determinandum dictam cauſam ſive gravamen meum. Quorum Delegatorum major pars primo die per Statuta dictæ Univerſitatis aſſignati loco ſolito convenerunt, dictamq; Cauſam ſive gravamen meum audierunt, & pro ulteriori ejuſdem cauſæ expeditione continuarunt & prorogarunt eorum juriſdictionem in proximum diem extunc ſequentem. Quo die adveniente, dicta major pars Delegatorum prædictorum eandem cauſam meam rurſus audierunt, & deinde prorogarunt & continuarunt eorum juriſdictionem, & aſſignarunt ad audiendum eorum Sententiam ſive finale Judicium in dictâ Cauſâ in diem proximum extunc ſequentem, Scil. in tertium ſive ultimum diem juxta formam Statutorum prædictæ Univerſitatis pro eorum juriſdictione indultum. Et dicto tertio die adveniente, major pars, prout requiritur, dictorum Delegatorum non convenerunt, ita ut dicta Cauſa mea debitum finem ſive effectum ſortiri non potuerit. Et ſic Cauſam meam ſive gravamen meum indeterminatum reliquerunt, mihi ed ratione juſtitiam denegando; ita ut prædicta mea Appellatio inanis fieret perienſq; ſine fructu ad inſtantiam, procurationem, ſive ſollicitationem dicti* Thomæ Forde *ſubdolas, iniquas, & injuſtas, in mei grave damnum præjudiciumque non modicum & gravamen. Unde Ego præfatus Vicecancellarius, ſentiens me ex præmiſſis gravaminibus mihi per dictos Delegatos Domûs Convocationis dicto tertio die eorum juriſdictionis, ut præmittitur, non convenientes, & ex illorum mihi denegatione juſtitiæ, ut præfertur, illatis, multipliciter læſum & gravatum eſſe, ab eiſdem & eorum quolibet ad Sereniſſimum in Chriſto Principem & Dominum noſtrum,* Carolum *Dei gratiâ* Angliæ, Scotiæ, Franciæ, *& Hiberniæ Regem, Fidei Defenſorem, &c. (Cujus protectioni*

tectioni me & Cauſam meam humiliter ſubmitto) ritè & legitimè in his ſcriptis Appello & provoco, Apoſtoloſq; peto primò, ſecundò, & tertiò inſtanter inſtantiùs, & inſtantiſſimè, mihi fieri, edi, tradi, & deliberari cum effectu. Et proteſtor, quod non ſunt decem ſeu ſaltem quindecim dies, adhuc plenè elapſi, ex quo mihi de præmiſſis gravaminibus per dictos Delegatos Domûs Convocationis, ut præfertur, illatis, certitudinaliter conſtabat & conſtat: Quodque in præſentiâ dictorum Judicum Delegatorum prædictæ Domûs Convocationis Appellarem, ſi eorum præſentias commodè habere potuiſſem: Et proteſtor inſuper, de corrigendo & reformando has meas Appellationes & Querelas, & eaſdem in meliorem & competentiorem formam redigendo, & de eiſdem addendo, & ab eiſdem detrahendo, & de intimando eaſdem omnibus & ſingulis, quorum intereſt ſeu intereſſe poterit quoviſmodo, juxta Jurisperitorum conſilium, pro loco & tempore congruis & opportunis, prout moris eſt, juris, atque ſtyli. Super quibus omnibus & ſingulis peto à te Notario publico Inſtrumentum publicum ſive Inſtrumenta publica, unum ſive plura, mihi confici, Teſteſq; hic præſentes teſtimonium inde perhibere.

Lecta & interpoſita fuit hæc Appellatio octavo die Auguſti *Anno Domini* 1631. *Annoq; regni Domini noſtri* Caroli *Dei gratiâ* Angliæ, Scotiæ, Franciæ, & Hiberniæ *Regis, Fidei Defendoris, &c. Septimo, in Hoſpitio Guardiani Collegii* Wadhami *in Univerſitate* Oxon. *intra Collegium prædictum notoriè ſituato, per venerabilem Virum* Guilielmum Smith, *Sacræ Theologiæ Profeſſorem, Collegii* Wadhami *prædicti Guardianum, atque Univerſitatis* Oxon. *Vicecancellarium, qui tunc & ibidem appellavit, Apoſtolos petiit, proteſtatus & querelatus eſt, ac cætera fecit & exercuit in omnibus & per omnia, prout in hujuſmodi Protocollo continetur, In præſentiâ mei Notarii Publici ſubſcripti, præſentibus etiam tunc & ibidem teſtibus ſubſcriptis ad præmiſſa teſtificanda ſpecialiter rogatis, ſcil.* Venerabilibus Viris Guilielmo Juxon *Legum Doctore, Decano Eccleſiæ Cathedralis* Wigorn. & Richardo Zouch *Legum Doctore, nec non* Richardo Mathew *Literato.* 8. *Aug.*

Ita teſtor

Guil. Juxon.
Rich. Zouch.
Ric. Mathew.

Humfridus Jones,
Notarius Publicus.

The great Hearing at Woodſtock.

Upon this Petition and Appeal, his Majeſty coming that year in progreſs to *Woodſtock*, he reſolved to hear the Cauſe Himſelf, and put an end to thoſe Factious and Diſorderly courſes, which were grown too heady for any other Hand. And upon *Tueſday, Aug.* 23. his Majeſty, in the preſence of all the Lords of his Counſel, which were with him (divers Heads of Colleges being alſo preſent) heard at large all Complaints and Grievances on either ſide: And concluded,

That both the *Proctours* ſhould in the next Convocation reſign their Offices, and Two other of the ſame Colleges be put in their Places: And that *Thomas Ford* of *Magdalen*-hall, *Giles Thorne* of *Baliol* College, and *John Hodges* of *Exeter* College, ſhould be baniſh'd the Univerſity: And that Doctor *Prideaux*, Rector of *Exeter* College, and Dr. *Wilkinſon*, Principal of *Magdalen*, ſhould then and there receive, in the preſence of the King and the Lords, a publick and ſharp Reprehenſion for their miſgovernment and countenancing the *Factious* Parties. The Lord Viſcount *Dorcheſter*, then Principal Secretary of State, was commanded to deliver this Sentence from the King, which he did accordingly, and gave the Reprehenſion as was enjoyned: The King himſelf then publickly Declaring, that Dr. *Prideaux* deſerved to loſe his Place more than any of the reſt, but was content to ſpare him, partly becauſe he had been His ancient Servant, and hoped he would look better to himſelf for the future, and partly becauſe I intreated Favour for him. As for *Francis Hide*, who had been Proctor the former year, and was as *mutinous* as any of the reſt, he was out of the Univerſity when the Summons came for their Appearance before the King, and ſo kept himſelf till the Hearing was paſt: Yet nevertheleſs ſo much appeared againſt him, as that afterwards he was glad to come in, and make his ſubmiſſion, that he might eſcape ſo. Then his Majeſty commanded Secretary *Dorcheſter* to write a Letter for Him to Sign, and to be ſent to the Univerſity, and in *Convocation* to require the performance of this Sentence in every particular. This Letter was written and ſent accordingly; and the Tenor of it follows in *hæc verba*.

At WOODSTOCK, Aug. 23. 1631.

CHARLES, R.

His Majeſties Letter ſent to the Univerſity after the great Hearing at *Woodſtock*, *Aug.* 24. 1631.

TRuſty and wellbeloved, We greet you well. Having at full length, and with good Deliberation, heard the Cauſe concerning the late great Diſorders and Diſobedience to Government in That Our Univerſity of Oxford, *and being moved by the greatneſs of the offences to Puniſh ſome perſons according to their ſeveral Demerits, and to Order ſome things for the more ſettled and conſtant Government of That our Univerſity hereafter: Our Will and Pleaſure is, That you forthwith upon the receipt hereof, call a Convocation for performing and regiſtring theſe Our Sentences and Decrees, as followeth.*

Forde, Thorne and *Hodges* baniſh'd the Univerſity.

And firſt, We pronounce your Appeal *to be juſt, And return* Tho. Forde *of* Magdelane *Hall*, Giles Thorne *of* Baliol *College, and* William Hodges *of* Exeter *College (whoſe Cauſes were likewiſe ſubmitted unto Us) unto your power, And command you that forthwith they be all three Baniſh'd the Univerſity, according as your Statutes in that behalf require.*

Secondly

Secondly, Becauſe the Proctours, *which ſhould have been Aſſiſtants to the Vicechancellour, and Helps for upholding of Authority and Government, have moſt unworthily behaved themſelves in countenancing all manner of Diſobedience, in receiving* Appeals *in caſe of manifeſt perturbation and breach of Peace, and by their cunning practicing after theſe Appeals received, eſpecially* Thorne's, *whoſe Contumacy was notorious, and his Sermon baſe: Therefore for them, Our Pleaſure and Command is, as was yeſterday delivered unto themſelves, that they ſhall preſently reſign their Office in Convocation according to Courſe, as if their year had been fully expired, and the two Colleges, of which they are, may name two others to ſucceed in their Office the reſt of the year, to be choſen and ſettled according to your late Statutes made in that behalf. And for the Execution of this, you are (as we have before order'd) preſently to call a Convocation, and publiſh this Our Sentence, and proceed accordingly.*

The Proctours *Brushe* and *Dunghy* to reſign their Office.

Thirdly, For Francis Hyde *of* Chriſtchurch, *and* Richard Hill *of* Brazen-Noſe, *we require, that ſo ſoon as they return to Our Univerſity, you warn them to be in a readineſs, and give notice to your* Chancellour, *when they are there, that they may be ſent for to Anſwer ſuch things as are laid againſt them: And when they are heard, they ſhall receive ſuch Sentence, as the merits of their Cauſe deſerve.*

Hyde and *Hill* to be warned at their Return to be in a readineſs to anſwer to their ſeveral Charges

Now for the things which we think fit to ſettle preſently in That Government, they are theſe.

Firſt, We Command, that if the Vicechancellour for the time being think fit to call for any Man's Sermon, which upon his own hearing, or complaint made by any other, ſeems offenſive *in any kind, the* Party *of what* Degree *ſoever he be, ſhall deliver a true and perfect* Copy *to the Vicechancellour upon* Oath, *which when he hath peruſed, he ſhall Convent him, if he find cauſe, either by the Statute of* Le ceſter, *(as it is call'd) or by the later Statute of the Six Doctors, at the Vicechancellours choice, until at this New ſettling of your Statutes one entire and abſolute Statute be made of Both.*

Every man to give in a true Copy of his Sermon at the Demand of the Vicechancellor and that upon Oath.

Secondly, That if the Vicechancellour find cauſe to Command any man to Priſon, *the* Party *ſo Commanded and ſent by a Beadle, ſhall (for ſo the Statutes require) preſently ſubmit, and go quietly to* Priſon: *And if they do not, That Refuſal ſhall be as a Breach of the Peace, and not have any Appeal*

Any man commanded to Priſon by the Vicechancellour, to ſubmit

Thirdly,

The *Delegates* commanded to draw up the firſt two Statutes concerning Appeals before they Proceed.

Thirdly, We Command, that the Delegates, which at this preſent are in hand with the Statutes, make all the ſpeed that poſſibly they can, for the finiſhing of that Great and Excellent Work; yet ſo as that preſently they lay all other Statutes aſide, till they have drawn up two Perfect and ſufficient Statutes for Cauſes of Appeal, the one in matters of Inſtance, and thoſe things, that belong to the Chancellour's Court There; the other for all kind of Appeals in other Cauſes whatſoever; and that they keep as near to the ancient Statutes of our Univerſity as poſſibly they can, ſo as they may alſo meet with all the preſent Inconveniences. And likewiſe that they preſently draw up the form of another Statute for the weekly Meeting every Monday *in Term and out of Term of all the Heads of Colleges and Halls, that ſhall be in Town, to conſider of the Peace and Government of our Univerſity, as occaſion, may ariſe: That ſo all things may be deliberately put (when there is Cauſe) to the Convocation according to ſuch Directions, as we ſhall give to your Chancellour, from whom you ſhall receive them. And theſe Our Letters ſhall be your ſufficient Warrant on this behalf. Given under Our Signet, at Our Honour of* Woodſtock *the 24th day of* Auguſt *in the ſeventh year of Our Reign.* 1631.

A weekly Meeting every *Monday* of the Heads of Colleges and Halls.

Convocatio habita circa Edicta Regis.

IN *Convocatione habita* 26 *die* Auguſti 1631. *promulgata ſunt Edicta à Sereniſſima Regis Majeſtate ad Venerabilem Virum*, *Doctorem* Smith, *Sacræ Theologiæ Profeſſorem, & Vice-Cancellarium Univerſitatis* Oxon. *miſſa, in quibus Sententia Sereniſſimi Regis priùs ore tenus lata de* Thomâ Forde, Ægidio Thorne, & Johanne Hodges *ex Academia exterminandis, tum de* Athertono Bruch & Johanne Doughtye *Procuratoribus munere Procuratorio privandis, nunc ſcriptis conſignata, ac privato Sigillo munita; Ac inſuper Edicta quædam Regia circa Concionum Cenſuram, & Appellandi poteſtatem, aliaque ad Regimen Academiæ ſpectantia, tranſmiſſa ſunt ad Venerabilem Vice-Cancellarium.*

The Proctours Obey, and lay down their Offices.

Deinde perfectis hiſce Regis Literis, Procuratores Regio mandato alacriter Morem gerentes Officii ſui Inſignia humillimè depoſuerunt. Et Venerabilis Vir, Doctor Ratcliffe *Principalis Collegii Ænei-Naſi, & Magiſter* Turner *Collegii* Merton. *Vice-Cuſtos, juxta factam ſibi à Sereniſſima Regis Majeſtate poteſtatem alios Procuratores ex iiſdem Collegiis ſubſtituendi præſentarunt egregios viros à ſe juxta noviſſima Statuta Regia nominatos: Ille ſcilicet Magiſtrum* Laurentium Waſhington *Collegio Ænei-Naſi; Hic vero Magiſtrum* Johannem Erles *è Collegio* Merton, *ut pro eo quod ſuperat iſtius anni admitterentur ad munus Procuratorium obeundum. Deinde præſtitis per præfatos Magiſtrum* Erles & Waſhington *reſpectivè juramentis de ſuprema Regiæ Majeſtatis authoritate agnoſcendâ, de Fidelitate ſive Allegiantiâ, nec non de officiis Procuratorum fideliter præſtandis, juxta Statuta & Decreta in ea parte edita & proviſa, admiſſi reſpectivè fuerunt ad officia Procuratoria, & ſtatim iiſdem Dominus Vice-Cancellarius officiorum Inſignia*

Procuratores. Mag. Erles *è Coll.* Merton.

Mag. Waſhington *Naſ. è Coll. Æn.*

Inſignia in manus tradidit, viz. Claves & Libros. Deinde hujuſmodi Diſpenſatio petita erat.

Supplicant Venerabili Convocationi Doctorum, Magiſtrorum Regentium & non-Regentium Procuratores partis hujus anni, ut differatur eorum Computus in diem, quando reddendus ſit Computus pro uno anno integro. Conceditur ſimpliciter.

Bannitio Magiſtrorum præmiſſorum ſecundum Edicta Regia.

Cum nos Guilielmus Smith *Sacræ Theologiæ Profeſſor, Honoratiſſimi Cancellarii Univerſitatis* Oxon. *Commiſſarius ſive Vice-Cancellarius, contra* Thomam Forde *Clericum, Magiſtrum Artium, ex Aula St.* Mariæ Magd. *in Univerſitate* Oxon. Ægidium Thorne *Clericum, S. Theol. Bac. è Collegio* Baliol. *&* Guilielmum Hodges *Clericum, Magiſtrum Artium, Collegii* Exon. *Socium, Univerſitatis prædicta pro quibuſdam pravis & offenſivis aſſertionibus ſive Materiis contra Edicta Regia, & ad perturbationem pacis & tranquilitatis Univerſitatis* Oxon. *notoriè tendentibus in quibuſdam eorum reſpectivè Concionibus in Eccleſia Beatæ* Mariæ *Virginis* Oxon. *Anno inſtante, viz.* 1631. *& Menſibus ejuſdem traditis & promulgatis juxta Statuta Univerſitatis prædicta, & Edicta Regia proceſſimus; & deinde Cauſis eiſdem ad Regiam Majeſtatem devolutis iidem prædicti* Thomas Forde, Ægidius Thorne, *&* Guilielmus Hodges *coram Sereniſſima Regia Majeſtate, Regiis ſuis Conſiliariis aſſidentibus legitimè & judicialiter citati & comparentes de eiſdem pravis aſſertionibus ſive materiis in eorum reſpectivè Concionibus prædictis aliiſq; enormibus legitimè etiam convicti fuerint: Unde Sereniſſima Majeſtas Regia, habito Honoratiſſimorum Conſiliariorum ſuorum Conſilio eoſdem ſingulos ab Univerſitate prædicta Banniendos & expellendos fore decreverit, & nobis Banniendos & expellendos mandaverit, & remiſſerit;* Idcirco Nos, Guilielmus Smith, *Vice-Cancellarius & Commiſſarius antedictus, præfatos* Thomam Forde, Ægidium Thorne, *&* Guilielmum Hodges *juxta mandatum Regium & Statuta dicta Univerſitatis erga ejuſmodi Delinquentes proviſa, Privilegiis Univerſitatis privandos & exuendos fore, & à finibus ejuſdem expellendos, exterminandos, & banniendos fore decernimus, prout eoſdem* Thomam, Ægidium, *&* Guilielmum *& ipſorum quemlibet ſic privamus, exuimus, expellimus, exterminamus, & bannimus, ipſorumq; quemlibet pro ſic privato, exuto, expulſo, exterminato, & bannito declaramus & publicamus: Intimantes etiam iiſdem, & eorum cuilibet quòd intra quatuor dies proximè poſt publicationem præſentium ab Univerſitate prædicta & finibus ejuſdem recedant, & exeant, recedat & exeat: Monentes & intimantes peremptoriè & per præſentes ſic monemus, quòd nullus infra Præcinctum Univerſitatis prædictos* Thomam, Ægidium, *&* Guilielmum, *aut eorum aliquem acceptet, foveat, aut defendat ſub pœnâ juris. Dat. ſub Sigillo Officii Cancellariatûs Univerſitatis* Oxon. *viceſimo die menſis* Auguſti, *Anno Dom.* 1631.

The Chappel of *Queen's-Coll.* Wainſcotted.

In this year was the Chappel at *Queen's-College* Wainſcotted.

Right Reverend, my moſt Honoured good Lord,

Mr. *Hill's* Letter to me, how he was miſled by Dr. *Prideaux* in this buſineſs.

HOW much I am bound to thank my good God, who in the midſt of trouble hath ſo much bleſſed me with your Lordſhip's grace and favour to rowl my ſelf upon. In confidence, that through theſe Clouds by your Lordſhip's goodneſs and mediation the Royal favour of my moſt

moſt gracious and bleſſed Sovereign will ſhine upon me. *Nemo proficiens erubeſcit*, ſaith *Tertul.* No man is aſhamed to relate the ſtory of his offence, when he is come to himſelf, and begins to thrive in the way of a better opinion and judgment. It hath been my great grief and miſery, but to be thought to be poſſeſſed with that damned Spirit of oppoſition, which in Publick exerciſe I have cryed down and conjured, or to give fire to any *factious Spirit* to rebel againſt Authority and the breath of Heaven. *Omnis ſermo ad forenſem famam à domeſticis emanat authoribus*, ſaith the Orator. I know no malice can truly prevent the Credit of my words. I thank my God, I have been often an occaſion of Peace, and quietneſs within my College; Never was before engaged in any ſuch mad affront, for which I ſhall ever condemn my ſelf upon the Theater of my own Conſcience, and ſuſpect my Leaders. How eaſy a thing is it for ſome men in ſome eminent and leading places to give occaſion to quiet and temperate Spirits to Rebel againſt their own Conſcience and ingenuity! Therefore (ſaith St. *Auſtin*) might the Example of *Cato* have prevailed much, when he ſlew himſelf, *Non quia ſolus id fecerat*, not becauſe he alone had done ſo, *Sed quia vir doctus & probus habebatur*, but becauſe he was eſteemed to be a learned and an honeſt Man. Two glorious Titles, which touch and confine the hearts and affections of all good men, if they ſometimes prove not falſe fires, to delude the World and cheat the weaker in their opinions. I muſt not much treſpaſs upon your Lordſhip's many ſerious and weighty affairs. How gladly would I enlarge and unbowel my ſelf in any Style of true and hearty ſubmiſſion! *Mihi fama poſthac vilius conſtabit.* So beſeeching the continuance of your Lordſhip's favourable reſpect, and good opinion of me, I ſhall be ever bound to pray for your Lordſhip's proſperity and happineſs.

From Brazen-Noſe *Coll. in* Oxon. *Octob.* 23. 1631.

Your Lordſhip's moſt humble and devoted Servant,

Rich. Hill.

Right Reverend, and Right Honourable,

Another Letter of Mr. *Hill's* to me about Dr. *Prideaux.*

IT hath added ſome degrees more to my Sorrows, that I have not given your Lordſhip better ſatisfaction. As my Tongue hath been the true and even Pulſe of my Heart, ſo my deſire is my Pen ſhould be the true and plain expreſſion.

True it is, that the Example of Dr. *Prideaux*, my Father (whom with Reverence I am to name) too much ruled within my breaſt. For I could not in any Charity believe, that he, who had been ſo often Vice-Chancellour, would any way ſeem to betray or minorate the Authority and Power of that place. Beſides (that every man may rather bear his own burthen) I confeſs that my own fancy doted ſo

ſo much upon that late 8th Edict, miſtaking it both in its end and latitude. For it is impoſſible that any one Decree can in it ſelf be ſo round and full; as to meet ſo cloſely with all manner of Offenders in all circumſtances and ſeveral Degrees of offences: much leſs ſeem any way to confine and bind the hands of authority from puniſhing according to diſcretion, even by virtue alſo of that general ſtatute of obedience, which ſweetly runs through all, and indeed is the golden Chain or main tye and link of all.

By this, may it pleaſe your good Lordſhip, there was no malice here, but Error, and ſuch an Error, that begot both in my ſelf and others a ſtrange mad ſtupidity, that one among ten could not be able, or ſo happy upon the ſuddain to look up to that power which is the rule and perfection, the life and Crown of all. I beſeech your Lordſhip to ſet a period to theſe (amidſt many other) the troubles of

From Brazen-Noſe *Coll.* Oxon. *Nov.* 7*th.* 1631.

Your Lordſhip's ever truly devoted Servant,

Rich: Hill.

Right Worthy Sir,

Mr. *Lyde's* Letter to the Vice-Chancellour.

YOU cannot but know, (tho' I think you have almoſt forgotten) what high diſpleaſure I am fallen into by my unfortunate attendance and behaviour in a *Delegacy*. Had my intentions been really, as foul, as information hath derived them to be, I ſhould not now dare to entreat your pardon. I had not lately durſt ſo near to have approached unto ſo great Integrity, as to wait upon your moſt Honorable *Chancellour*. His Lordſhip was pleaſed to vouchſafe me acceſs; was pleaſed to acquaint me with the charge of my guilt. To whom when my eadeavoured excuſes (for defence I thought not of) could not yeild ſatisfaction, His Lordſhip (as enclined to ſhew me favour) commanded me to ſignifie thus much to you, as alſo to intimate, that he did expect to hear from you, what ſatisfaction you ſhould conceive fit to be given by me for ſo publick an Injury. Sir, you beſt know my offence, and ſo what puniſhment it merits, as alſo (which is my comfort) what kind beſt ſorts with ingenuity. In what Condition I now ſtand, I am ſeverely ſenſible; how to better it, I know not, Unleſs you ſhall vouchſafe by remitting thoſe errours, which weakneſs of judgment (not ſtrength of Faction or diſaffection to Authority) engaged me in, to make me capable of favour. I humbly crave your pardon for ſo long interrupting your more ſerious employments, and ſhall wait for and ſubmit unto whatſoever you ſhall be pleaſed to determine of,

London, *Nov.* 13. 1631.

Your Humble Servant,

Francis Hyde,

Convocatio habita 15 Decemb. 1631. circa Statuta quædam de appellat. & convent. præfectorum.

CONvocatio habita erat die Mercurii, *viz.* 15 die Decembris *Anno Dom.* 1631. *in quâ venerabilis Vir Dr.* Smith S. *Theologiæ Profeſſor, & Almæ Univerſitatis* Oxon. *Vice-Cancellarius, ſignificavit venerabili Cœtui Doctorum, Magiſtrorum regent. & non regent. Delegat. compilaſſe Statuta quædam de Appellationibus, nec non Statutum aliud de Conventu Præfectorum Collegiorum & Aularum die* Lunæ *cujuſlibet ſeptimanæ per totum annum, tam in Vacationum quam Terminorum temporibus juxta Edicta Sereniſſimæ Regiæ Majeſtatis* Woodſtochiæ *edita, & habita, & ad venerabilem domum Convocationis tranſmiſſa. Quæ Statuta in eadem Convocatione promulgabantur, & unanimi aſſenſu & conſenſu Doctorum, Magiſtrorum regent. & non regent. comprobabantur, quorum Capita hic ſequuntur.*

De Appellationibus.

1. *Quorum Appellationes recipiendæ non ſint.*

2. *De cauſis, in quibus dubitatur, Utrum Appellatio admittenda ſit necne*

3. *De Conventu Præfectorum Coll. & Aularum.*

His Statutis prælectis & approbatis comparuit Mr. Hodges *coram venerabili Cœtu Doctorum, Magiſtrorum Regent. & non Regent. per Edicta Sereniſſimæ Regiæ Majeſtatis ab Academiæ finibus nuper exterminatus propter ſua demerita, ſcilicet pro Concione in Eccleſiâ* B. Mariæ *virginis infra Univerſitatem prædictam in Regias Injunctiones & Academiæ tranquilitatem ſeditioſe committendo & prædicando. Cui per Honoratiſſimum noſtrum Cancellarium Sereniſſimus Rex ex ſummâ ſua Clementia Palinodiæ, ac Recantationis favorem indulſit, & in ſpem priſtinæ Conditionis & reſtaurationis ad gremium Matris Academiæ reduxit. Flexis itaq; genibus, & animo officioſè devoto prædictus Mr.* Hodges *Sequentia legebat in ſcriptis manu ſuâ propriâ conſignata. Quorum tenor ſequitur, & eſt talis.*

Mr. *Hodges* his ſubmiſſion *Decemb.* 15. 1631. in Convocation.

I *William Hodges* do freely and ſincerely acknowledge before this venerable Aſſembly of Convocation, that in a Sermon by me preach't in St *Maries* upon the 26th of *June* laſt paſt, I fell upon the delivery of thoſe points, which by his Majeſties Royal Injunctions were forbidden me to meddle withal, and therein I confeſs with hearty ſorrow my great diſobedience againſt his Sacred Majeſty. Moreover I do likewiſe with hearty ſorrow confeſs, that I did let fall ſome paſſages, that might be taken to the diſparagement of the Government of the Church, in making erroneous and heretical opinions the way to preferment. All which, with the main current of my diſcourſe might ſound to ſedition in the Ears of the preſent aſſembly: By this my great and inexcuſable offence, I do freely acknowledge, that I have deſerved the ſharpeſt of Cenſures and ſevereſt of puniſhments; and therefore that his Royal Majeſty hath juſtly rewarded me for the ſame, it being an offence of ſo high a nature. And I have nothing at all to plead, but the Royal Mercy of my gracious Sovereign for my reſtitution to this famous Univerſity. This my Confeſſion and Submiſſion I do moſt humbly tender to the favourable acceptance of this Venerable Houſe, craving the Pardon of the Univerſity in general, ſo more eſpecially, of

our

our moſt *Honorable Chancellour*, whom with all humility I beſeech to preſent this my acknowledgement to his Majeſties Sacred hand, as the pledge and ingagement both in preſent and for the future of my readieſt obedience.

William Hodges.

I *Thomas Hill*, do freely and ſincerely acknowledge before this Venerable Aſſembly of Convocation, that in a Sermon lately by me preach't in St. *Maries*, I did let fall divers ſcandalous Speeches, partly in oppoſition to His Majeſties Injunctions, by odious Juſtling together the names of certain Factions in the Church, and imputing *Pelagianiſme* and *Popery* to the one ſide: Partly in diſparagement of the preſent Government of State and Church, by making foul and erroneous Opinions the readieſt ſteps now-a-days to Preferment. As alſo in diſparaging the whole Order of Biſhops in point of Learning and Religion, making them favourers of unſound and erroneous Doctrine, and diſavourers of ſound Doctrine. As likewiſe in imputing to a great part of our Clergy only *Politique* and *Lunatick* Religion: Beſides private glances againſt particular Perſons concerning ſome Speeches delivered in their late Sermons, in all which paſſages in my Sermon, I confeſs to have given juſt offence to the Univerſity, and to deſerve the ſharpeſt of Cenſures. Wherefore with all humble ſubmiſſion I beſeech the whole Univerſity, repreſented in this Venerable Houſe, to paſs-by this my willful errour of undiſcreet and miſguided Zeal, and do faithfully promiſe henceforward to abſtain from all ſuch ſcandalous aſperſions and intimations, as tending only to the diſparagement of the Church, and the Diſtraction and diſquiet of the Univerſity. And this my Submiſſion I humbly crave may be accepted, which I do here make willingly, and from my heart, with true ſorrow for what is paſt.

Mr. *Hill's* ſubmiſſion, *Decem.* 15. 1631. in Convocation.

Thomas Hill.

WHEREAS, Upon Information given to his Majeſty concerning Miſdemeanours of the Delegates in hearing and determining the Cauſe of Appeal, ſet on foot by Mr. *Forde* againſt Mr. Vice-Chancellour, his Majeſty was pleaſed to give Order, that as ſoon as I came unto the Univerſity, notice ſhould be given unto the Right Honourable and Right Reverend Father in God, the Lord Bp. of *London*, our *Chancellour*, that upon Examination of the buſineſs I might receive ſuch Cenſure, as the merits of the Cauſe ſhould deſerve, and his Lordſhip upon my voluntary appearance, acknowledgement of my Errours, and humble ſubmiſſion to his Lordſhip, has been pleaſed to remit me back to the Univerſity, and hath ordered, that in the preſence of Mr. Vice-Chancellour, and the Governours of Colleges and Halls, I ſhould make the like Recognition of my Errors and offenſive Carriage in that buſineſs. I with all humility and thankfulneſs acknowledge his Lordſhip's favour, and do freely and ingenuouſly confeſs, that in the

Mr. *Lyde's* ſubmiſſion.

hearing of that Cauſe, I did declare my ſelf in the maintenance of Mr. *Ford's* appeal with more Vehemency, than did become an indifferent man, not without diſreſpect to Mr *Vice-Chancellour*, and ſome other Miſdemeanours. For which inconſiderate Carriage I am very heartily ſorry, and do humbly crave pardon of Mr. Vice-Chancellour and the Univerſity, and do ſeriouſly promiſe, that from henceforth I will avoid all partakings or factious endeavours againſt the quiet and Government of the Univerſity, and as much as ſhall be in my power, will be aſſiſting to the orderly proceedings of thoſe, who are in authority, and ſet over me in this place,

Francis Hyde.

Right Honourable, and Right Reverend Father in God,

Mr. *Hodges* his Letters of Thanks.

WIth all Humility let me beſeech your Lordſhip amongſt other faults of mine, to pardon this one of Preſumption. And having ſealed me a pardon for my boldneſs, I muſt again beſeech your Honourable favour to entertain this the neceſſary Teſtimony and tender of my heartieſt thanks and moſt humble Service. Let all the World forget me, when I forget to be grateful, having been bleſs'd with as great a favour from your fatherly hands, as I could in reaſon or modeſtly ſue for. The re-enlivening of dying hopes, the ſeaſonable refreſhing of a whithering branch, the happy recovery of a man as low in preſent being of his decayed fortunes, as puniſhment and deſert could ſet him; the work your Lordſhips, mine the benefit; my expreſſions may come below the greatneſs both of the Benefit I enjoy, and of the Favour I have received; but my Prayers and continual Devotions ſhall not. I ſhall make up in theſe the defects of the former, and in theſe I ſhall pray God to bleſs me ſo through the courſe of my Studies and Endeavours, as that I may be able to approve my ſelf,

From Exon. *Coll. in* Oxon. *Febr.* 22. 163¼

Your Lordſhips in all thankfulneſs and faithful Service to be commanded,

VVilliam Hodges.

S. in Chriſto.

My Letters to the Convocation about the diſorders in the Schools the laſt Lent.

AFter my hearty Commendations, *&c.* I am very ſorry, that I have this Occaſion to write to the Univerſity, which I love ſo well, that it cannot but trouble me to hear of any thing ill done in it. I have divers ways heard, what diſorders and tumults have accompanied the publick Diſputations toward the end of the laſt Lent, to the great

great ſcandal of the Univerſity, and tending to the breach of all Government there. The noiſe of theſe great Diſorders was like enough of it ſelf to be heard far, and to add to this Unhappineſs, theſe Miſdemeanours were then committed, when they might be ſeen by ſome, which meant not to conceal them. Inſomuch that the report of them is come to his Majeſties Ears, who is highly diſpleaſed with this ill carriage, and the more, becauſe he thought the care and the pains, which he lately took to ſettle ſome breaches of Government there, would not ſo ſoon have been forgotten, as it ſeems to him they are. Upon this his Majeſty hath directed his Princely Letters to me, and by them required me to look both to the puniſhment of theſe Diſtempers and the preventing of the like hereafter. According to theſe his Majeſties Royal Commands I do pray and require you, Mr. Vice-Chancellour, and the reſt of the Governours to look carefully to your ſeveral Charges, both publick and private, not only for the Honour of the Univerſity, (which it ſeems by ſome is too much neglected) but alſo becauſe I find his Majeſty ſo reſolved, that he will have a ſevere Courſe held againſt any Governours, as well as others, that ſhall be proved faulty. And that this may appear, I have ſent you here his Majeſtie's Letters to me, which are to be read in open Convocation, that the whole Univerſity may know, how diſtaſteful theſe Courſes are to his Majeſty, and how prejudicial they may be to your ſelves. And I do heartily pray you all, that hereafter, not only in Diſputations, but upon all other Occurrences whatſoever, you uphold the Honour and Government of that Place, and ſpare no man, that ſhall be proved an Offender againſt either. And for my part, if nothing elſe will ſerve, I ſhall take the beſt courſe I can to ſee Juſtice done, and Example made, where there is cauſe; Neither can I go off from this opinion, That the younger ſort would eaſily be reduced into better order, if all the Governours did that, which in Conſcience and Duty they are bound unto. And I will hope, that all, whom this may any ways concern, will hereafter be careful of the good of the Univerſity, the honour of themſelves, and their Credit with his Majeſty, which certainly can neither be gained nor held by ſuch breaches upon Government. So praying you to take care of theſe things, I leave you to Gods gracious protection, and ſhall ever reſt,

London-Houſe
April 13. 1632.

Your very loving Friend

and Chancellour,

GVIL. London.

Procuratores
Mr. *Chaworth ex Æn. Chriſt.*
Mr. *Meridith e Coll.* Omni. Anim.

To my very Loving Friends, the Vice-Chancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of OXFORD.

The

The Tenor of the King's Letters to me here Follow's,

CHARLES *R.*

His Majeſtie's Letters to me about the Tumults in *Lent* Diſputations.

RIght truſty and well beloved Counſellour, and Right Reverend Father in God, We greet you well. We had reaſon to expect, that our own Princely care and former admonitions had ſufficiently regulated that our Univerſity of Oxford, *whereof you, as Our Chancellour, have the Charge. Neverthleſs We underſtand, that the late* Lent *Exerciſes in their Schooles have been carried in ſuch diſorder, that if at the inſtance of the Dean of* Chriſt-Church, *the Vice-Chancellour had not excuſed the Bachellours of that Houſe from anſwering in their turn, there had followed much miſcheif, which Diſcretion of theirs we well approve. For tho' a Vertuous Emulation to whet the Induſtry of Scholars be not to be diſcouraged, yet it muſt always be governed, ſo as it may not proceed to Animoſities and factious Conteſtations of young and hot heads, which will breed Combuſtion and publick diſturbance in the end, if due prevention be not uſed. We therefore require you, not only to give preſent Order for ſuppreſſion of theſe or the like Tumults; but alſo to ſee, that the Authors be puniſhed according to their deſerts. And if upon due examination you find, that any Maſter of a College, or other Superiour, hath been Actor or Encourager herein, or hath not done his Duty in containing the Scholars from theſe Diſtempers. Let him know, that We ſhall hold him unworthy of that Truſt, and will not ſpare to puniſh him as We ſhall ſee cauſe. Given at Our Palace at* VVeſtminſter *this* 12. *day of* April 1632. *in the eighth year of Our Reign.*

To the Right Reverend Father in God, Our Right Truſty and Well-beloved Counſellour *William* Lord Biſhop of *London*, Chancellour of Our Univerſity of OXFORD.

Reverendiſſime

Reverendiſſime Cancellarie,

INverecundis aliquorum turbis invita hoc bonum debemus, quod ex auſâ inſuavi accepimus pulchrum Diviniſſimi Regis & Cordatiſſimi Cancellarii Monumentum, Illius ad Te literas mox ad nos tuas, utraſq; tam Gratiæ quam Providentiæ plenas, E quibus intelligimus, quanti ſit vobis innocentia noſtra, quam ideo & nos religioſiùs culturi ſumus ſub nomine Obſequii. Has etiam utraſq; duplici Regiſtro recondemus in perpetuorum Archivorum ſimul & Cordium. Cum auris Regia per longinquam audiendi ſeriem pertingi ſoleat Suprema, Mirum eſt, quomodo Rex ipſe res noſtras inviſeret; niſi & ſummi Moderatoris intenta ſagacitas, & barbari hujus tumultûs clamoſa magnitudo æquè innoteſceret, niſi Princeps tam ſapere poſſet, quàm Populus inſipere, niſi & Carolinum eſſet in ſcintillâ has flammas reſtinguere, quas norunt Pueri excitare. Cum verò incolumitas noſtra vobis tantum pariat ſolicitudinem & moleſtiam, Mirum vos ingrato hoc opere non laſſari, iſi pluris eſſet beneficium ſerere, quam ex eo demetere. Cum denique Area hæc noſtra Ventilabro Regali, ac tuo ſit nuper penitus expurgata, Mirum, unde hæ paleæ, Mirum niſi indies affluëret temerariæ, indoctæque Juventutis nova ſucceſſio. quæ dum calido Sanguine, & rerum inſcitiâ vexatur, parum valet aut priorum exempla ad ſe trahere, aut cognata pacis violamina comparare, aut eventus futuros proſpicere, ſed efferâ libertatis opinioni decepta quicquid non licet generoſum æſtimat. Quid ergo? Nunc excuſamus crimen patratum? Imò potius patrandi pervicaciam deploramus. Dum in vos modo; & modo in noſmet-ipſos dividimus oculos, pudore noſtri confundimur, Veſtriq; laboramus merito. Pudet aliquorum nos omnes, Tyronum veteranos, Subditorum Dominos; pudet conturbantium & hos qui patiuntur, quibus acerbius fuit, alii quod ferirent, quàm quod ipſi ferrent; pudet bonos malorum inſultantium, ſicut pars ulceroſa totius Corporis gravamen ſimulque pudor eſt. Puderet minus, ſi aut ipſe minùs ſollicitus, aut Rex minùs eſſet benignus. Reorum facinus ſupra modum exaggerat læſæ poteſtatis excellentia, cujus tam Curæ oppugnatur quam Præcepto, Bonitati quam Juſtitiæ. Tu vero, qui in re noſtra Fulmen Regale ſuſtines, clientes tuos quò velis, ſub clypeo tutelari deduces. Scrutamur enim, (& quod jubes, & quod ultro egreſſi ſumus) delinquentes quoſcunque cos caſtigamus inventos; caſtigando inventos monemus inſuper univerſos, ut flexile collum præbeant, alios, ut preſſiùs utantur locis: idq; non tantum noſtri cauſâ, quorum maximè intereſt in tuto conquieſcere, ſed & Sereniſſimi Regis, ne fruſtra turbines tam cautè prohibeat, unaq; Tui, ne fruſtra tam paternè corripias.

E domo noſtra Congregationis April 23. 1632.

Honori veſtro devinctiſſima

Oxonienſ. *Academia.*

Mr. *James Maſters* of *Alban Hall* was baniſht the Univerſity for abuſing divers Heads of Houſes openly in St. *Maryes* in his Speech, as being then *Terræ Filius* 1631. and was baniſh't for it 1632. *Bannitio* Mr. *Maſters* 1631. ſee p. 156.

After

Dr. *Duppa* Dean of *Chriſt-Church* choſen Vice-Chancellour.

AFter my hearty Commendations *&c.* The time is now come for the choice of a new Vice-Chancellour, for I have been bold to lay the pains of that place upon Dr. *Smith* theſe two years together. In the whole courſe of that his Government, he hath carried himſelf with a great deal of fidelity to the Univerſity, and a great deal of care and moderation in the managing of ſo many troubleſome buſineſſes, as have fallen in his time; yet notwithſtanding theſe and his other abilities for the diſcharge of that place, I am reſolved to name another to you: both becauſe among ſo many worthy and able men, as are with you, I would not paſs by all the reſt continually to overload any one. And becauſe I am very deſirous to divide the Experience, as well as the pains of that ſervice among the Heads of Colleges, to the end there may ſtill be ſome, that may be acquainted with the Burthen and weight of that Office, and able the better to aſſiſt ſuch, as muſt newly enter upon it. At this time upon very due Conſideration I have thought fit to name Dr. *Duppa*, Dean of *Chriſt-Church*, to be Vice-Chancellour for this year enſuing, whom I know to be a diſcreet, able, and worthy man for that place, and one, that will ſatisfie my Expectation and yours. Theſe are therefore to pray and require you to allow of this my Nomination and Choice of Dr. *Duppa*, and to give him your beſt advice and aſſiſtance in all ſuch Buſineſſes, as may concern the good Government, and conſequently the Honour of the Univerſity. So I bid you all heartily farewel, and reſt,

Fulham-Houſe
July 11. 1632.

Your very Loving Friend,

and Chancellour,

GUIL. London.

To my very loving Friends, the Doctours, the Proctours, and the reſt of the Convocation of the Univerſity of OXFORD.

An Order conceived in *Oxford* touching the Kings Declaration about the five Articles *Feb.* 9. 163$\frac{2}{3}$.

QUum *Sereniſſimæ Regiæ Majeſtati viſum fuerit publico Edicto cavere, ne quis in religionis materiâ quicquam contra literalem Articulorum ſenſum pro Concione & publicè definire audeat, Exiſtant tamen nonnulli, qui, uſq; quo hoc Edictum extendi debeat, aut pro incomperto habeant, aut ſe ita habere ſimulent: Idcirco nos (quibus obedientiæ præſtandæ publicæque pacis conſervandæ & demandatur Munus, & incumbit cura, quorum etiam pleniſq; Sereniſſimæ Regiæ Majeſtatis tum actis tum de hâc re conſiliis* Woodſtochiæ *intereſſe conceſſum eſt) tam craſſæ & ſupinæ ignorantiæ*

rantiæ anſam præſcindere volentes, ſic pronunciamus: Quod, ut diſſidiorum flammam (circa quinq; Articulos, quos vocant, inter Remonſtrantes & contra Remonſtrantes contraverſos) in exteris Regionibus accenſam, & vicinitate quadam mali noſtros etiam Penates jamjam corripientem, huic Edicto ſanciendo occaſionem præbuiſſe optimè perſpectum habemus; ita tanquam præſentiſſimum Remedium huic incendio reſtringuendo, & ad contraverſias præcipuè circa hos Articulos exortas, hoc Edictum extendendum eſſe judicamus: Quicunq; igitur in his controverſiis pro ſententiâ ſuâ tuendâ publicè de induſtriâ tractet, temerè affirmet, aut pertinaciter definiat; Quicunq; etiam publicè & pro Concione adverſam opinioni ſuæ ſententiam Argumentis, & Conſequentiis odiosè proſcindat, aut in adverſas ſententias tuentium Nomina, aut famam convitiis, calumniis, aut aliis quoviſmodo graſſetur, eundem illum, tanquam violati Regii Edicti, Paciſq; Publicæ turbatæ reum poſtulandum cenſemus. Talemq; eſſe de hac re ſententiam noſtram ſolemni hâc nominum noſtrorum ſubſcriptione publicè teſtatum volumus; tum ut poſt hæc (quod optandum eſt) potiore habeatur loco charitas, quæ ædificat, quam ſcientia, quæ inflat, tum etiam, nequis in poſterum majorem Curioſitatis ſuæ, quam tranquillitatis publicæ rationem habendam fore, aut mercedis loco ducat pacata turbare.

SIR

YOU have done very well in *Hobbes*'s Buſineſs; and the motion made by Dr. *Pink* to prevent pleading of ignorance, *&c.* was in it ſelf very good and ſeaſonable; and you did as fitly lay hold of it, and draw up the Order about it, as I ſee by the incloſed; yet nevertheleſs there is ſomewhat very conſiderable before you publiſh that Order: As firſt, that there are certain Incidents to ſome of thoſe *Five Articles*, which all Men upon the hearing preſume forbidden; Whereas by this Order they will take themſelves confined to the five expreſs Articles only: And ſecondly it muſt be very well weighed, what power You or I have to interpret or make an Order upon a Declaration, ſet forth by the Authority of the King with the conſent of his Biſhops; and I much doubt, it will not be warrantable. In the mean time it will be enough againſt the Plea of ignorance to declare upon all occaſions the *Five Articles* controverted by the Remonſtrants, are the Doctrines, for a time not to be meddled with, that the Factions, unhappily ſpread amongſt our Neighbours may not infect this our Church, or break the Peace of it. There is ſomewhat elſe conſiderable alſo, which I think not very fit to write. But to this, if you have any exception, you may return me what Anſwer you pleaſe.

A paſſage of my Letters touching the Order the Heads had conceived about the Five Articles.

Feb. 15. 163½.

GUIL. London.

S. in Chriſto.

My Letters to the Convocation about the Patent for Printing.

AFter my hearty Commendations, *&c.* Upon occaſion of difference between *Lichfeild* and *Turner* about their Printing, there was cauſe given me to look into your Charters, what power the Univerſity had for Printing, and how many Printers were allow'd unto you. Upon ſearch I cannot find any Grant at all, ſo that Cuſtom is the beſt Warrant you have for that Privilege. Your great Charter of *Hen.* VIII. hath no mention at all of it: But *Cambridge*, which had the like *Charter*, found that defect in it, and repaired to the King again, and obtained another particular *Charter* for Printing only; which is very large, and of great honour and benefit to that Univerſity. Where by the way give me leave to tell you, that they of *Cambridge* have been far more vigilant both to get and keep their Privileges, than you at *Oxford* have been, for they have gotten this and other of their Privileges confirmed by ſucceeding Princes, and I think ſome of them by *Act of Parliament*, which for *Oxford* hath not been done. Upon conſideration of this I thought it very juſt and equal, that the two Univerſities ſhould enjoy the ſame Privileges, eſpecially for *Printing*. And when I had weighed all Circumſtances, I adventured to move his Majeſty on your behalf, who, according to his great and princely favour to the Univerſity, did moſt graciouſly grant it: The *motives*, which I uſed were principally two, the one that you might enjoy this privilege for Learning equally with *Cambridge*; and the other, that having many excellent *Manuſcripts* in your *Library*, you might in time hereby be encouraged to publiſh ſome of them in *Print*, to the great honour of that Place, this Church and Kingdom. And now upon the Grant of the like *Patent*, I doubt not, but you will enter into ſome provident Conſideration among your ſelves, how you may ſet the *Preſs* going, and do ſomething worthy of this his Majeſty's Favour, and that the World may ſee it is not granted unto you for nothing. *This Patent* I delivered according to appointment to Mr. *Philip King* who paid the Fees, and took order for the ſafe carrying of it down.

But at that time there proved a happy Error in it, which occaſioned the ſending of it back to have it amended. That *Slip* was but in the miſwriting of one word, which eſcaped them, whom (for want of *Leiſure* my ſelf) I ſet to compare it. The neceſſity to have this word mended, begat a deſire to have a whole Clauſe added, containing a privilege of ſole Printing ſuch *M. S.* as you ſhould ſet forth for a certain number of years. The more I thought of this Clauſe, the more I found it neceſſary, and therefore moved his Majeſty again for this But when it was granted, Mr. *Attorney* (to whoſe care and love not only in this, but in divers other things the Univerſity is very much beholden) did not think it fit to have the former *Patent* recalled, that this might be added; for that would have been the ſame in charge with

with a new *Patent*, being again to paſs the King's hand, and all the Seals, but not in profit to you. Therefore after a great deal of debate, I reſolved by advice to move his Majeſty for a ſecond *Patent*, which may recite the former, and be in the nature of a Confirmation of it, and then add all thoſe many Clauſes, which concern the ſole Printing not only of *M. SS.* but of any other Books made, and Printed there, and againſt the importation of all ſuch, as ſhall be reprinted beyond the Seas, as you will ſee more perfectly by the amplenes of the *Patent* it ſelf.

A ſecond Patent procured.

This being now finiſhed, I here ſend you down both the *Patents* together, but with this *proviſo*, of which you muſt be very careful. The *Priviledge* is given to you to name your *three Printers*; but after they are named and ſettled by Convocation, they may perchance forget themſelves and you, and do ſome things prejudicial to the Honour or Profit of the Univerſity, the Right being then as in themſelves, tho from you. For prevention of which Inconveniences, and divers others yet unſeen, and that both for the preſent and for the time to come, I think it will be very requiſite,

The Printers not to be confirmed in their places till firſt ſome orders concerning them be ſettled.

Firſt, that you confirm not either of the two Printers which you now have, in any of the Rights of theſe *Patents* till all Orders concerning them be ſetled. Secondly, that you name as yet no third *Printer*, but keep the place empty, that you may get an able man, if it be poſſible for the Printing of *Greek*, when you ſhall be ready for it. Thirdly, that you ſettle ſome Orders of *Agreement* beforehand between your *Printers*, and your other *Stationers* there, which print not. Fourthly, that though your *Patents* be large, yet coming over the Heads of the *King's* Printers and other Stationers here in *London*, I ſhall adviſe you not to ſuffer any of your Printers as yet to print *Bibles*, *Service-Books*, *Grammars*, *Primers*, *&c.* (which cauſed the late and chargable Controverſy betwixt *Cambridge* and them;) but let your Privilege ſettle a while, and gather ſtrength quietly. Laſtly, ſuch Orders, as ſhall be thought fit to be made for the limiting of your *Printers*, and keeping them in due obedience to the Univerſity upon all occaſions (which may be beſt adviſed on by you, that are upon the place) I think, may now very fitly be inſerted into a Chapter by themſelves among the Statutes, that ſo they may have the more binding Authority over them. And what elſe you may fittingly think of I leave to your ſelves. Mr. *Motterſhed*, according to your direction, hath paid the Fees of this ſecond *Patent*, as Mr. *Philip King* did of the firſt; but being a far larger *Patent* the *Charge* muſt needs riſe higher. Yet I have gone the neareſt way I could. As for the Bill of Charges, Mr. *Motterſhed* will ſend it you down. I hope I ſhall not need to put you in mind of writing a very good Letter of Thanks to his Majeſty, and I leave it to your Conſideration, whether you will not think it fit to write to Mr. *Attorney*, who for the firſt *Patent* would take no Fees, and to Mr. Secretary *Windebank*, who put them to the King's hand, and ordered them to the Seals, and would take no Fee for either, which hath not a little leſſened your Charges. So wiſhing, that theſe *Patents* may turn to the Honour and

Happineſs of that place, I leave you to the Grace of God, and reſt,

March 21
163⅓.

Your very loving Friend

and Chancellour,

GUIL. London.

To my very loving Friends, the Vice-Chancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of OXFORD.

Reverende in Chriſto Pater, & Academiæ noſtræ Antiſtes Honoratiſſime.

Letters of Thanks from the Univerſity for getting their Patents of Printing.

GRatulamur Providentiæ veſtræ, quæ tota invigilat Athenis ſuis, quod ſiquid illuſtrius, ſiquid glorioſius excogitetur, (licet tanti Viri patrocinium in minoribus etiam rebus conſequi pulchrum eſt) veſter tam perſpicax ſit oculus, ut illud exquirat, & tam agilis benevolentia, ut nobis incautis, imò uti novum aliquod & inexpectatum ſtupentibus, ultro obtrudat. Omnia Privilegia noſtra delectant ſanè, ſed hoc Præli maximè: quod prius Cantabrigiæ fuerit. Lætamur enim, quòd honoribus ejus tandem pares ſimus, cui Antiquitate, (ne dicam Eruditione) præluximus. Fatemur ingenuè, nobis anteà non defuit Prælum, defuit tamen Autoritas; quam vos piè quidem impetraſtis, ut libri legitimi & innocentes exeant, abſq; erratis ſuis. Etenim credidiſtis Lectores parùm candidos, ſi Codices violatæ legis conſcii lucem erubeſcerent. Credidiſtis etiam hoc incitamentum forè Bodleiana Manuſcripta imprimendi, quæ diutius neglecta jacuerunt, imò excepto uno vel altero ſaltem Critico, & illo forſan invido, omnibus ſepulta. Invida animalia Criticos dicimus, qui è pulvere & cineribus ſuis, neſcio quot ſopita ingenia erui malunt (quamvis quid divinius cogitare poſſumus, quàm mortuos reſuſcitari?) nolunt tamen hoc ſolum magni æſtimantes, quod aliis non prodeſt. In hoc ſane Te egregium Benefactorem agnoſcimus, quòd Bodeleianos libros volueris iterum publicos; parum curans, quàm multi invideant, modò plures erudiantur. Has tibi pro temporis ratione præcipites, & minus eruditas mittimus Gratias, digniores expectes, quando Prælum Te loquetur.

Procuratores
Mr. White, } C. C. C.
Mr. Page, } *Coll.* Exon.

Dat. in Domo Congregationis Apr. 8. 1633.

Academia tua Oxon. *veſtræ*

Amplitudini devinctiſſima.

This

THis enſuing paſſage of my Letters I deſire may be read to the Heads at the next meeting, the rather becauſe I know, and am ſorry for it, that divers things concerning Form, eſpecially in the younger ſort are not in ſo good order, as ſome men would make me believe they are; and tho' you complain not much your ſelf, yet I can hear by ſtrangers, how the Market goes. For I am told by divers, that tho' the Maſters come very duly in Caps, which I am right glad to hear of; yet the younger ſort, which ſhould be moſt in awe, are leaſt in order, and came not (divers of them) to St. *Mary's* in that Form, which they ought to do. Which Diſorder of theirs cannot poſſibly be remedied, by the Care of the Vice-Chancellour only, be it never ſo great. But it muſt be done by the Heads in their ſeveral Colleges, who muſt either puniſh ſuch, as they find faulty, or put up their Names to the Vice-Chancellour, that he may. I thought fit therefore now before my entrance upon this my long and tedious Journey, to deſire you for the publick, and every Head of College and Hall in their ſeveral Houſes reſpectively, to ſee that the *Youth* conform themſelves to the publick *Diſcipline* of the Univerſity, that his Majeſty, who is graciouſly ſenſible of all the defects of that Place, may at his return hear a good and true Report of things amended there; which, as it will much advantage the place it ſelf, ſo will it alſo much advance the Reputation of the ſeveral Governours in his Majeſty's good Opinion. And particulary I pray ſee, that none, Youth or other be ſuffered to go in *Boots* and *Spurrs*, or to wear their Hair undecently long, or with a *Lock* in the preſent faſhion, or with ſlaſht *Dublets*, or in any light or gariſh *Colours*. And if Noblemen will have their Sons court it too ſoon, and be more in, that is, out of faſhion than the reſt, the fault ſhall be their own, not mine: But under that *Degree*, I will have no Diſpenſation for any thing in this kind. And it were very well, if they to whoſe Truſt they are committed, would fairly and ſeaſonably take ſome occaſion (eſpecially hereafter at their firſt coming) to acquaint the Lords, their Fathers, with the courſe of *Diſcipline* in the Univerſity, that their Sons may conform in every thing, as others do, during the time of their aboad there, which will teach them to know differences of places and orders betimes; and when they grow up to be Men it will make them look back upon that place with Honour to it, and Reputation to you. And of this and all other Particulars of like nature, I ſhall look for an Account from you, if God bleſs me with a ſafe Return. In the mean time I commend my Love heartily both to your ſelf, and to all the Heads, and deſire mutual Return of your Prayers, as you have mine daily.

A paſſage of my Letters to the Vice-Chancellour touching Formalities, &c.

Concerning Noble Mens Sons, their conforming themſelves to the Diſcipline of the Univerſity.

May 10. 1633.

GVIL. London.

In

An Order about haſtning the New Statutes.

In this firſt year of Dr. *Duppa's* Vice-Chancellourſhip, the Delegates were often called upon, both my ſelf and him, to haſten the Statutes. But that Buſineſs went on very ſlowly. Hereupon I writ very often down to quicken them, and laid before them the neceſſity of that work, But little would be done, till I entreated two or three of the Delegates, of whom Mr. *Peter Turner* of *Merton-Coll.* was one, to ſet themſelves more cloſely to the work.

Phiſick Garden.

In this year the Wall about the *Phiſick Garden*, which was divers years in doing, was compleatly finiſh't.

Queen's-College Chappel.

In this year the upper end of the *Queens-College Chappel* was floored with *Marble*.

Dr. *Duppa* continued Vice-Chancellour. a ſecond year.

AFter my hearty Commendations, *&c.* I have put my Vice-Chancellour to a great deal of Care and pains in this year of his Government, which is now drawing to a happy end. And the more I conſider, how diſcreetly and worthily he hath carried himſelf both towards me and towards the whole Body of the Univerſity, the more I am made doubtful whether I or you be moſt beholden to him. For my part, as I give him thanks for his pains paſt, and his vigilance in that laborious Office: So at this time, being my ſelf abſent in remoter parts to do his Majeſty ſuch ſervice, as I am commanded, I muſt needs think it very fit to leave the Government in his hands for the year enſuing, who hath managed it ſo exceeding well in the year, that is paſt. And I doubt not, but herein I give both the Heads of Houſes, and that whole Body, very great ſatisfaction: Becauſe I aſſure my ſelf, the experience which he hath had will make him the better able for the year to come. And upon this Ground I do make choice of him to be my Vice-Chancellour for this year following. Theſe are therefore to pray and require you to allow of this my Choice of Dr. *Duppa*, and to give him your beſt Counſel and aſſiſtance in all Buſineſs, which may any way concern the Government and the Honour of that famous Univerſity. And ſo I bid you very heartily Farewel, and reſt,

July 2. 1633.

Your very loving Friend and Chancellour,

GUIL. London.

To my very loving Friends, the Vice-Chancellour, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of OXFORD.

After

A letter to me from the Lords Commiſſioners for the Navy about the Univerſity Priviledges for Carriages.

AFter our hearty Commendations to your Lordſhip. There being a great quantity of Timber to be carried out of his Majeſty's Forreſts of *Shotover* and *Stowood*, for the uſe of his Majeſty's Navy, It pleaſed the Lords of his Majeſty's Privy Counſel to appoint the Counties of *Berks*, *Buckingham*, and *Oxon.* to join in performance of thoſe Carriages for the better eaſe of that ſervice, being more, than hitherto hath been known. And underſtanding, that it will be a great Delay and prejudice to this ſo important a ſervice, if any perſons ſhall be exempted, and yet being unwilling to preſs any thing, that may be miſinterpreted, or trench on the Privileges of the Univerſity of *Oxon.* which divers (otherwiſe liable to this work) reſort unto, to avoid this his Majeſty's ſervice. We pray your Lordſhip to take ſome courſe by ſuch way, as you ſhall think faireſt, and without prejudice to the Privileges of that Univerſity, that a Buſineſs of ſo much conſequence, tending only to the publick and general good, and ſtrengthning of the whole Kingdom, may (for the encouraging of other places neighbouring) be cheerfully performed by thoſe, who live within the parts claiming to be exempt from any ſuch Carriages. And we ſhall have a care, that they ſhall not henceforth be troubled on any particular or leſs important occaſion, as tendering the good and advancement of the *Univerſity* and the Privileges thereof above any particular or private Reſpects. And ſo we bid your Lordſhip heartily farewel. From *White-Hall* this 15 day of *Auguſt* 1633.

Your Lordſhip's very loving Friends,

Portland.
Lindſey.
Fran. Cottington.
Fran. Windebank.

To the Right Reverend Father in God, the Lord Biſhop of London

Certain paſſages utterd by Dr. *Prideaux* upon Dr. *Heylins* Queſtions at the Veſpers, on *July* 6. 1633.

At the Veſpers upon the 6 of *July* Dr. *Heylin*, one of the Proceders, had theſe Queſtions following out of the 20th Article of the Church of *England*.

Eccleſia authoritatem habet in fidei controverſiis determinandis.

Eccleſia authoritatem habet interpretandi Sacras Scripturas.

Eccleſia poteſtatem habet decernendi Ritus & Ceremonias.

Upon theſe Queſtions Dr. *Prideaux* then Profeſſour had theſe paſſages following, and were then offered to be avowed againſt him upon Oath, if need were; and it happened that the *Queens-Almoner* was preſent. The paſſages were theſe:

Eccleſia

Eccleſia eſt mera Chimæra.

Eccleſia nihil docet nec determinat.

Controverſiæ omnes melius ad Academiam referri poſſunt, quam ad Eccleſiam.

Docti homines in Academiis poſſunt determinare omnes Controverſias, etiam ſepoſitis Epiſcopis.

Upon an occaſion of mentioning the abſolute Decree, he brake into a great and long Diſcourſe, that his Mouth was ſhut by Authority, elſe he would maintain that Truth *contra omnes qui ſunt in Vivis*, which fetcht a great Hum from the Country Miniſters, that were there, *&c.*

Dr. *Prideaux's* anſwer to theſe particulars received *Auguſt* 22 *Ex. Aſt.* 20.

Theſe particulars by the Command of his Majeſty I ſent to Dr. *Prideaux*, and received from him this anſwer following, and his Proteſtation under his hand.

Eccleſia authoritatem habet in fidei Controverſiis determinandis.

Eccleſia authoritatem habet interpretandi Sacras Scripturas.

Eccleſia poteſtatem habet decernendi Ritus & Ceremonias.

Theſe Queſtions I approved, when they were brought unto me, and wiſhed the Beadle, that brought them, to convey them to the Congregation to be allowed according to Cuſtom; conceiving them to be eſpecially bent (according to the meaning of the Article cited) againſt *Papal Uſurpations* and *Puritanical Innovations*, which I deteſt, as much as any man, Whereby it appears, what I poſitively hold concerning the authority of the Church in all the propoſed Particulars, namely that which that 20th Article preſcribeth, and not otherwiſe.

Certain paſſages that came from Dr. *Prideaux* in the diſcuſſing of the Queſtions at *Oxford.*

Eccleſia eſt mera Chimæra.

Eccleſia nihil docet nec determinat.

Controverſiæ omnes melius ad Academiam referri poſſunt, quàm ad Eccleſiam.

Docti homines in Academiis poſſunt determinare omnes Controverſias, etiam ſepoſitis Epiſcopis.

The paſſages therefore imperfectly catched at by the Informer were no Poſitions of mine. For I deteſt them, as they are laid, for impious and ridiculous. But Oppoſitions according to my place, propoſed for the further clearing of the truth, to which the *Reſpondent*

dent was to give ſatisfaction; And the General Proteſtation I hope, takes off all, that can be laid againſt me in the particulars.

Notwithſtanding to touch on each of them, as they are laid.

To the Firſt, I never ſaid the Church was *Mera Chimera*, as it is, or hath a Being, and ought to be believed. But as the *Reſpondent* by his Anſwer made it. In which I conceived him to ſwerve from the Article, whence his Queſtions were taken.

To the Second, my Argument was to this purpoſe; *Omnis actio eſt Suppoſitorum vel Singularium; Ergo Eccleſia in abſtracto nil docet aut determinat, ſed per hos aut illos Epiſcopos, Paſtores, Doctores*: As, *Homo non diſputat, ſed* Petrus & Johannes, *&c.*

The third, and fourth may be well put together. My Proſecution was, That the Univerſities are eminent Parts and *Seminaries* of the Church, and had fitter opportunity to diſcuſs Controverſies, than divers other Aſſemblies. Not by any means to determine them, but to prepare them for the determination of Eccleſiaſtical Aſſemblies, of Synods, Councils, Biſhops, that have Superiour Authority, wherein they might do Service to the Church and thoſe Superiours; not preſcribing any thing unto them. As the debating of a thing by a learned Counſellour makes the eaſier Paſſage for the Benches Sentence. And this was urged only as *Commodum*, not as *Neceſſarium*.

The QUEEN's ALMONER *preſent.*

I am told no. For he departed, as they ſay, that were in the Seat with him, being tyred as it ſhould ſeem by the tedious Preface of the Reſpondent before the Diſputations began: But be it ſo or otherwiſe, to what purpoſe this is interpoſed, I know not.

Upon an occaſion of mentioning the abſolute Decree, he brake into a great and long Diſcourſe, that his Mouth was ſhut by Authority; elſe he would maintain the truth *contra omnes, qui ſunt in vivis*, which fetcht a great *Hum* from the Country Miniſters that were there, *&c.*

This Argument was unexpectly caſt in by Mr. *Smith* of St. *John's*; but bent, as I took it, againſt ſomewhat I have written in that behalf; which the *Reſpondent* not endeavouring to clear, I was put upon it to ſhew, in what ſenſe I took *abſolutum Decretum*: Which indeed I ſaid I was ready to maintain againſt any, as my Predeceſſors in that place had done. This was not in a long Diſcourſe, as it is ſuggeſted, but in as ſhort a Solution, as is uſually brought in Schools to a Doubt on the bye. And from this I took off the Opponents farther proceeding in Obedience to Authority. Whereupon if a *Hum* ſucceeded, it was more than I uſed to take notice of. It

might be as well of diſlike as approbation, and of other Auditors, as ſoon as Country Miniſters: A *Hiſs* I am ſure was given before, when the *Reſpondent* excluded the King and Parliament from being parts of the Church. But I remember whoſe practice it is to be καλλιγορος τῶν ἀδελφῶν. I had rather bear and forbear, and end with this.

PROTESTATION.

Dr. *Prideaux.* his Proteſtation.

THAT as I believe the Catholick Church in my Creed, ſo I Reverence this Church of *England* wherein I have had my Baptiſm and whole Breeding, as a moſt eminent Member of it. To the Doctrine and Diſcipline of this Church have I hitherto often ſubſcribed, and by God's Grace conſtantly adhered; and reſolve by the ſame aſſiſtance, according to my ability, (under his Majeſty's Protection) faithfully to maintain againſt *Papiſts*, *Puritans*, or any other, that ſhall oppoſe it. The Prelacy of our Reverend Biſhops in it I have ever defended in my Place to be *jure Divino*, which I dare ſay has been more often, and with greater pains taking, than moſt of thoſe have done, who have receiv'd greater Encouragement from their Lordſhips. I deſire nothing but the continuance of my vocation in a peaceable Courſe, that after all my pains in the place of his *Majeſty's Profeſſor* almoſt for theſe 18 years together, my Sons eſpecially be not countenanced in my declining Age to vilify and vex me. So ſhall I ſpend the remainder of my time in hearty Prayer for his Majeſty, my only Maſter and Patron, for the Reverend Biſhops, the State, and all his Majeſty's Subjects, and Affairs, and continue my utmoſt Endeavours to do all faithful Service to the Church, wherein I live. To whoſe Authority I ever have, and do hereby ſubmit my ſelf and Studies to be according to Gods word directed or corrected.

J. Prideaux.

Reverendiſſime Cancellarie,

The Univerſity ſubmit their Statutes to me and my ordering of them.

INdefeſſo Prudentiæ oculo, quo nos gubernas, Parendi has leges explorâ, quas tandem Deterſas pulvere, ſimplicitate verborum Reſcriptas, à Clauſularum antitheſi Purgatas, biennique opere recuſas coarctavimus in ſanam Epitomen, ut imperandi difficile negotium Tibi molliamus, obtemperandi Methodus pateſcat nobis, & peccandi venia tollatur. Latuerunt diu Statuta ex Vetuſtatis ſitu plus ſatis veneranda, non memoriæ, ſed Scriniorum Sarcina; in quorum fragmenta dubia, texturam inæqualem, toto Codice diſſita capita, & ſenſus diſſoni arripiendi jurati omnes, tantum ut Perjuri evaderent. Temerandæ pacis licentiam quis non arripit, quando inter ſe pugnant Decreta, quæ prohibent? At Præſidem te nacti, Mores integerrimo cultu refingere ardemus, Leges ipſas ſanare, limam expolire, quâ ſumus formandi, omnia deniq; conari, ut prudentiſſimæ veſtræ Præfecturæ obſequium geramus exculciſſimum. Hortatu molli nos adhuc duxit Clementia veſtra

veſtra, parituro ſimillimus imperaſti; Lora jam accipe, quibus impellas. Ultrò compegimus jugum, quod pronis Cervicibus annectas, veſtriſque manibus recepta jura obſequendi præſtituent affectum, & libertatem ex onere ferent. Veſtrum itaq; Patrocinium implorant unà nobiſcum Statuta, quæ, olim congeſta intra manus Cancellarii Pole, *tantum conſenuerunt, ſuiſq; funeribus jam revireſcentia Præſulatum veſtrum præſtolari ſunt viſa, ut Gratiam & pondus authenticum à Te accipiant, & veſtrum annexum Diploma Statutis ipſis valentiùs nos componant. Quibus ad umbilicum perductis, ſi manum ultimam adjicias obſignando, non Chartis firmiùs Sigillum, quàm Animo noſtro inſiges Beneficium.*

Dat. in Domo Congregationis 12 Cal. Sept.

Amplitudini veſtræ ſupplex
Acad. *Oxon.*

Honoratiſſime Antiſtes,

Letters of Thanks concerning their Privileges.

Literas adhuc (quod recordari non parùm juvat) rogante Calamo conſcriptas miſimus nullas; adeo præpropera, & votis obvia ſemper fuit Humanitas veſtra, ut Academia Clientis negotio defuncta, ſolo beneficiorum argumento laboraverit. Ex omni parte Teipſum verè magnificum Antiſtitem atteſtatus es, in omni genere veſtra erga nos claruit indulgentia; indigenti Academiæ te Benefactorem experti ſumus, periclitanti Advocatum, utpote qui meritiſſimum veſtrum Vicecancellarium in jus & diſcrimen vocatum non modo incolumem & ſecurum præſtitiſti, ſed etiam potiorem, Chartæq; victrici interpretatione illuſtrem; Cui quidem pro Humanitate ſuâ, candidiori fortaſſe, quàm oportebat, Chartæ interpreti venia habenda fuit maxima. Quid enim veriſimilius fuit, quàm quòd illic deliteſcerit hujuſmodi Privieglium? Cæleſtium tranquillitas orbium, non ſtatim in ventos & tempeſtates deſinit; quæ adjacet regio, aliquòmodo cæleſtis eſt, pluviaſque & tonitrua, ruptiſq; nubibus emicantem fulguris ſtrictūram ex intervallo deſpicit; ità profecto æquiſſimum fuit, ut Academia noſtra illud Cœli emblema, ſua privilegia & immunitates ad finitimos tranſmitteret, & tam ſacra haberetur, ut otium ſuum, & libertatem etiam jumentis impertiret. Quod quidem privilegium utcunque antehac in gratiam & honeſtatem Academiæ minimè ſancitum fuit, nihilominus nunc demum ſummâ veſtrâ prudentiâ & authoritate confirmatum accepimus. Tuum eſt mehercle, quod Domini commune cum Bobus ſuis jugum non ſubeunt, quòd ad obeunda Reipublicæ munia non ſtimuli urgentur, & eadem neceſſitate agitantur auriga quâ jumenta. Itaque non eſt, ut fugendis Reipub. negotiis ingemiſcant Operarii, quod eorum Sarracæ, ut Bootæ plauſtrum, pigro & nolenti gradu procedant, ſed læto & alacri. Quippè quòd ſolet eſſe maximo vehitulis gravamini, Tuo Patrocinio ſublevatur, convectandi neceſſitas. Adeo hoc inſigne Privilegium conſecuti ſumus, ut emancipato vehiculi uſu Principi noſtro Reique publicæ non morigeri ſed benefici habeamur, & in gloriam cedat parere. Has Gratias ſolenni formula & charactere Amplitudini Tuæ conſecravimus; hoc exploratum habentes, fore, ut expeditius, ità ſincerius, Tuaq; magnificentiâ dignius Gratiarum genus agnoſcere, quàm rependere Beneficium.

Dat. in Domo Congregationis 12. Cal. Septemb. 1633.

Amplitudini veſtræ devinctiſſima
Acad. *Oxon.*

Reverendissime Cancellarie,

Thanks from *Oxon.* for their Mortmain, and the Letters from the Counsel about Cottages.

ACcepimus Membranam, vestrâ Prudentiâ cogitatam, gratiâ impetratam, nobis autem vix desideratam quidem. Itaque rursus agnoscimus affectus viri, plusq; Sympathiam. Quis enim non suspiceret alternis malo vehementiùs laborantem? quis non miraretur Medicum magis affectum morbi æstimatione, quam ægrotantem dolore? Hujusmodi tamen experimentum in Te, Reverendissime Præsul, comptum habemus: Fateri cogimur vestram erga nos solicitudinem & curam nostro sensu acriorem esse, & Academiæ inopiam Tibi clariùs & certiùs innotescere, quàm patientibus. Ante Chartam à Te impetratam Pecunia, aliis Regina, nostris ne Ancillæ quidem, officia præstitit; Aurum abiit in contemptum stercoris, jacuitq; magis sepultum in Academico Ærario, quàm in Fodina: Passi sumus prodigium Midæ contrarium, Aurum inter manus adulterium evasit, & quod defæcatissimum fuit, tactu nostro pulchritudinem suam, & naturæ precium amisit. Hoc nobis quidem ingens & magnificum, indulgentissimo autem vestræ Prudentiæ oculo parum videbatur. Quemadmodum enim rei, ita & dignitatis nostræ Curam egisti. Non satis esse Academiæ existimabas prædiis annuisq; Redditibus foras ditescere, nisi habitâ etiam pulchritudinis, & honestatis ratione domi floreret. Magalia Collegiis admota ægrè tuleris; iniquissimum enim videbatur, ut mendicantium querelis adderetur Societatis fastidium, iisq; qui tantum auribus debent nec oculis parcerent, ulterius progrederis: Nostrûm adeo Studiosus es, ut dignatus sis obicibus quoq; & viarum moris prospexisse, omnem angulum velis verè Academicum & ipsas Plateas Scholarum elegantiam induere. Quod solum restat, candidissimo vestro imperio certè morem, & quas possumus gratias, præstabimus. Angiportus dilatabimus, transeuntes præclusura impedimenta amovebimus, viasq; (quantum in nobis est) sternemus decoras, latas, & quo nihil majus polliceri audemus, vestræ quoq; Amplitudinis capaces.

Procuratores Mr. Pellam *e Coll.* Magd. Mr. Warren *e Coll.* Wadh.

Dat. in Domo Congregationis 14. *Cal.* April.

Gratiæ & Amplitudini

vestræ devinctissima

Academia *Oxon.*

My Proclamation for a Toll-gatherer in *Oxford*, &c. *May* 2. 1634.

TO all Christian People, to whom these presents shall come, *William*, by God's Providence Arch-Bishop of *Canterbury*, Primate of all *England* and Metropolitan, Chancellour of the University of *Oxon.* sendeth greeting in our Lord God everlasting. Whereas by the Customs, Liberties and Privileges of this University of *Oxon.* by Kings and Queens of this Realm of *England* granted, and by Acts of Parliament confirmed unto the said University, amongst other noble Privileges and Favours, the Clerkship of the Market within the said University, and the allowing, approving, and correcting of Weights and Measures, and the well ordering and governing the sd. Market for the benefit of the sd. University and the Buyers and Sellers therein, is granted and confirmed to the Chancellour, Masters, and Scholars of the said University of *Oxon.* and the Execution thereof

thereof to the Chancellour or his Deputy, the Vice-Chancellour of of the ſaid Univerſity for the time being: And whereas we find, that heretofore in our Predeceſſors times, there hath been a publick Officer by them aſſigned and appointed to look to the cleanſing and keeping ſweet the Market Place, and to take the juſt and due Toll for the Meaſuring of Corn and Grain, and to keep true and equal Buſhels, Pecks, and Half-Pecks, that there be no fraud committed between the Buyer and the Seller; which ſaid Office hath of late times been diſcontinued; By reaſon whereof, as we are certainly informed, divers Citizens of the City of *Oxon.* inhabiting in or near the ſaid Corn-Market, have (of their own will without any approbation of us or our Vice-Chancellour) taken upon them to keep and ſet forth on Market days publick Buſhels and Meaſures for the meaſuring of Corn and Grain, and take Toll for the ſame without ſtint or Limitation, ſometimes a Pint, ſometimes a Pint and an half, and ſometimes a Quart for the meaſuring of a Buſhel, whereas the ancient and laudable due is but half a Wine Pint at the moſt for ſuch meaſure. And alſo that divers Maltſters, Bakers, and Brewers do keep in their Private Houſes two Buſhels, a bigger wherewith to buy, and a leſſer to ſell, whereby the Country, that bring in their Corn and Grain to the ſaid Univerſity, are deterred to furniſh the ſaid Market, in regard the meaſure of Grain will not hold out fully with the ſaid great Buſhels. We therefore for the future prevention of the ſaid Inconveniences, and for the better Government of the ſaid Market, that there be no fraud uſed, Have given, granted, and confirmed, and do by theſe preſents give, grant, and confirm, unto *Chriſtopher Dival*, Inhabitant within the ſaid Univerſity of *Oxon.* Licence, power, and authority to keep and ſet forth every Market-Day in the place of the Corn-Market ſo many lawful Buſhels and Meaſures by us, or our Deputies to be allowed and ſealed, as ſhall be ſufficient for the Meaſuring of the ſaid Corn or Grain, ſo brought to be ſold in the ſaid Univerſity, and to take the due and lawful Toll for the ſame, (*viz.*) the Quantity of half a Wine Pint at the moſt in every Buſhel, and not above: To have and to hold the ſaid Office of keeping the ſaid Buſhels and Meaſures, and receiving the Toll as aforeſaid to him the ſaid *Chriſtopher Dival* (during his natural life) without the lett, trouble, hindrance, or denial of any the Inhabitants of the City and Univerſity of *Oxon.* keeping Buſhels as aforeſaid or any other Perſon whatſoever. And we do alſo by theſe preſents ſtraitly prohibit and diſcharge all the Inhabitants of the Univerſity or City of *Oxon.* from keeping and ſetting forth any publick Buſhel or other meaſure, and to receive any Toll or profit for the ſame: And alſo all Maltſters, Bakers, and Brewers for keeping in their Houſes any more than a lawful and ſealed Buſhel, by which they ſhall ſell, as well as buy. Provided always, that the ſaid *Chriſtopher Dival* demean himſelf honeſtly, uprightly, and indifferently in the Execution of the ſaid Office or place as aforeſaid, and that he take a Corporal Oath yearly before us, or our Deputy the Vice-Chancellour, to that effect and purpoſe, according to the Law, and the Uſe, Cuſtom, and Privilege of the ſaid Univerſity: And provided alſo, that the ſaid *Chriſtopher Dival* in Conſideration of the Premiſes, do take

Chriſtopher Dival choſen Tol-gatherer.

take diligent care to view the Pitching, Paving, and Cleanſing of the Streets within the ſaid Univerſity, and to make known unto us or our Deputy, by whoſe fault and negligence the ſame is left undone, and alſo that twice every Week after the end of the ſaid Market he cleanſe and keep ſweet, or cauſe to be cleanſed and kept ſweet the ſaid Corn-Market Place, the Inhabitants there paying to the Scavinger as now they do for the ſame. *In witneſs* whereof We have to theſe Preſents put our Hand and Seal, Dated the 2d. day of *May*, *Anno Dom.* 1634. And in the Tenth year of the Reign of our Sovereign Lord King *Charles*, of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, *&c.*

The Sentence for diſtutoring of Mr. *Oxenbridge* of *Magd.* Hall. *May* 27.

WHereas *John Oxenbridge*, Maſter of Arts, and Commoner of *Magdalen Hall* in *Oxford*, both by the Teſtimony of Witneſſes upon Oath examined, and by his own Confeſſion hath been found guilty of a ſtrange, ſingular, and ſuperſtitious way of Dealing with his Scholars by perſwading and cauſing ſome of them to ſubſcribe as Votaries to ſeveral Articles framed by himſelf (as he pretends) for their better Government, as if the Statutes of the Place he lives in, and the Authority of the preſent Governours were not ſufficient, Theſe are to ſignifie that I *Bryan Duppa* Vicechancellor of the Univerſity for the time being, duly weighing the Quality of the fact and the ill conſequences which might follow upon the inſnaring of young and tender Conſciences with the Religion of a Vow, do Order and Decree that the ſaid *John Oxenbridge* ſhall no longer be truſted with the tuition of any Scholars, or ſuffered to read to them publickly or privately, or to receive any Stipend or Sallary in that behalf. And to this end I require you, that are the Principal of the ſaid Hall, to diſpoſe of thoſe Scholars, that are now under his Tuition to ſuch other Tutors, who by their diſcreet and peaceable Carriage ſhew themſelves freeſt from Faction; and not to ſuffer the ſame or any other to live under his Charge, or him to receive any Salary or Stipend from them. And this Cenſure you are preſently to put in execution, by taking away his Scholars, and to take care, that no part of it hereafter be eluded. Of the performance of which, you are to ſtand accomptable to the Chancellor or his Vicechancellor whenſoever you ſhall be called.

An Order about the ſetling of the Statutes, 12. *Sep.* 1633.

After I had received Letters from the Univerſity of the 12. of *Sept.* 1633. which gave me the whole power to order and ſettle the Statutes, which had now hung long in the hands of the Delegates, though before they had put me to much pains, and the writing of many Letters both to call upon and direct the Delegates yet; now I ſet my ſelf to it with ſo much the greater alacrity, becauſe the Univerſity having in Convocation put the whole buſineſs into my Hands, I thought my ſelf ſure againſt all practice by faction or otherwiſe. To the end therefore, that I might have no more Jealouſie nor Croſſing in the Buſineſs, I put the Review of all that had been done formerly by the Delegates, into the Hands of Mr. *Peter Turner* of *Merton* College, reſerving to my ſelf the laſt Conſideration of all: By this means and God's Bleſſing upon my endeavours, I did at laſt not without a great deal of pains, get through this work, and ſettled the Statutes, as will after appear in its proper time and place.

In

In this Year the Weſt-ſide of *Univerſity* College was new built from the Ground. University College.

John Dunn of C. C. Mr. of Arts, for the ſuppoſed killing of a Boy, called *Humphry Dunt*; And *John Goffe* of *Magd.* Coll. for the ſuppoſed killing of one *Boys*, Mr. of Arts; Theſe two were legally tryed before the under-Steward of the Univerſity, Mr. *Unton Crooke*, the 26. of *Auguſt* 1634. and acquitted.

AFter my very hearty Commendations, *&c.* I have laid the pains of the Vicechancellorſhip now two years together upon Dr. *Duppa*, who hath diſcharged that place with extraordinary Care, as well for the good, as the honour of the Univerſity; and God hath bleſſed his Endeavours with very great ſucceſs in thoſe things which have fallen under his Charge both at home and abroad. And I dare be bold to affirm it to you in his behalf (and yet give him but the Teſtimony which he deſerves) that he hath merited exceeding much both from my ſelf and from you. Nevertheleſs I am not willing either to overload him, or to paſs by ſo many able and worthy Men as that Univerſity (God be thanked) now hath for the ſupply of that place, and who I doubt not will in their ſeveral turns follow the good example of thoſe who have gone worthily before them. At this time I have thought fit to name Dr. *Pink*, Warden of *New* Coll. to be Vicechancellor for this year enſuing, of whoſe Wiſdom, Judgment, and Integrity, and all other Abilities, fit to fill that place, I have particular knowledge; and aſſurance for theſe divers years, and am very deſirous to make him as well known to you as he is to my ſelf: Theſe are therefore to pray and require you to allow of this my nomination and choice of Dr. *Pink* to the Vicechancellorſhip, and to give him your beſt advice and aſſiſtance in all ſuch things as may any ways concern the Honour and good Government of the Univerſity. So I bid you all heartily farewell, and reſt your loving Friend and Chancellor Dr. Pink appointed Vicechancellor.

W. CANT.

Lambeth *July* 12. 1634.

To my loving Friends the Vicechancellor, the Doctors, the Proctors, and the reſt of the Convocation of the Univerſity of Oxford.

AFter my hearty Commendations, *&c.* The Statutes of the Univerſity, ſo often and by ſo many undertaken and left again, are now by God's bleſſing, and the great pains of them, to whom that Care was committed, brought to perfection. This work, I hope, God My Letters to the Convocation about publiſhing the Statutes, &c.

God will ſo bleſs, as that it may much improve the Honour and good Government of that Place; a thing very neceſſary in this Age both for Church and Common Wealth, ſince ſo many young Gentlemen and others of all Ranks and Conditions have their firſt breeding for the publick in that Seminary. To ſave the Purſe of the Univerſity, and to gain time, it was thought fit rather to Print, than to tranſcribe ſo many Copies as might ſerve for the preſent neceſſary uſe of the Univerſity and the ſeveral Colleges and Halls reſpectively. And for my part I thought it expedient, that in every Houſe they might have the Rule of the publick Government by them, and ſo ſee the way to their Duty: which being as much for their particular good, as the advance of the publick ſervice, every man, I hope, will be moſt willing and ready to conform himſelf to that, which is required of him. There is to be a great Ledger Book written out fair, which is to be the Authentick Copie under Seal, and to reſt *in Archivis*, to be the future Judge of all Statutes, which may hereafter be corruptly either printed or tranſcribed. But before this be written, I hold it very expedient to put theſe Statutes (as they are now corrected and ſet in order) into practice and execution for the ſpace of one whole year; to the end it may better appear, if any neceſſary thing have ſlipt the Care of my ſelf, and thoſe, whom the Univerſity truſted with me. For then if any ſuch thing be diſcovered, it may eaſily be amended in the Margent, or otherwiſe of theſe printed Books. And after this experience made, the Authentick Copy may be written fair, without any Interlining or other Blemiſh, and ſo be a Rule to Poſterity of greater Credit. Theſe are therefore according to the power given unto me by an Act, with full Conſent in Convocation, bearing Date in *Auguſt*, 1633. to declare and publiſh to the Univerſity and every Member thereof, that the Statutes now printed are and ſhall be the Statutes, by which that Univerſity ſhall be governed for this year enſuing, that is, until the Feaſt of St. *Michael* the Arch-Angel, which ſhall be in the year of our Lord God 1635. reſerving to my ſelf Power, according to the Decree before mentioned, to add or alter that, which ſhall be fit, and take away from theſe Statutes or any of them that, which ſhall be found by this intervening Practice to be either unneceſſary or incommodious for that Government. And then, (God willing) at or before that time I will diſcharge the Truſt, which the Univerſity hath commended to me, and abſolutely make a ſettlement of the Statutes for future times, even as long as it ſhall pleaſe God to bleſs them with uſe and continuance. And I account it not the leaſt of God's Bleſſings upon my ſelf, that he hath given me ſtrength and ability to do this Service for my ancient Mother, the Univerſity, whom I have ever ſo much Honoured, and am ſtill ready to ſerve. And thus much Comfort I can already give you, that his Majeſty being made acquainted by me, that the work was finiſht, expreſt extraodinary contentment in it, and commanded me to let you know ſo much, and withal that he doubts not of your ready Obedience to them: Than which nothing can from thence be more acceptable to him. Thus aſſuring my ſelf, that you will all ſtrive to yeild full Obedience to theſe your Statutes, which will be your own Honour as well

The Statutes to be publiſh'd for a years probation.

as

as the Univerſities, I leave you to God's bleſſed Protection, and reſt,

July 18. 1634.

Your very loving Friend

and Chancellour,

W. CANT.

To my very Loving Friends, the Vice-Chancellour, the Doctors, the Proctors, and the reſt of the Convocation of the Univerſity of OXFORD.

Reverendiſſime Cancellarie,

Thanks from the Univerſity about their Statutes then ſent down, and publiſhed in Print for a years probation.

NOſtri Juris Corpuſculum exhibitum pervolviſti, expectatum reddidiſti, nec raptim quidem, ut Prudentiam & Conſilium agnoſcamus, nec tamen tardè, ut vigilantiæ & ſtudio gratulemur. Quid propoſuimus, quod non effecit induſtria veſtra? Quid deſideravimus, quod non conceſſit liberalitas? Quid ambivimus, quod non impetravit gratia? Quemadmodum prius immunitates comparaſti, ut liberè, ut ingenuè, ita nunc Statuta, ut piè & compoſitè vivamus. In utroq; genere honeſtati Academiæ adeò præclarè conſuluiſti, ut neq; hinc Servilis audiat, nec illinc Barbara. Statuta quidem dudum habuimus, ſed qualia crederes à Sphinge condita; adeò perplexa, ambigua, ſibiq; diſſona, ut grævius ſupplicium lueret legis Interpres, quàm Violator. Jam vero emerſit nova rerum facies. Succurrunt Nobis Statuta, alia dirigentia, alia punientia, alia, quæ ſtringunt, alia quæ tohibent enſem, eaq; omnia adeo perſpicua, clara, (& quod eſt optimum integritatis Argumentum) prioribus adeo diſſimilia, ut neque prudenti relinquatur imperitiæ prætextus, nec parenti contumaciæ patrocinium; adeo ut non dubitemus planè aſſerere, Nos veſtræ Amplitudini magis obſtrictos ob hanc Epitomen, quàm Bodeleio ob tot Volumina. Illa enim Artes & Scientias ſuggerunt, hæc aliquod divinius, ordinem & bene inſtitutæ politiæ ſalutem: Illa Bibliothecam, hæc Academiam conſtitutit. Hactenus Cura & Conſilium, cui addidiſti egregium humanitatis Specimen; præſentes Canones tantum anno tenùs Authenticos voluiſti, ut ſi quid laxiùs, deprehendatur, conſtringatur, ſi quid arctiùs remittatur. Singularis quidem Clementia, & antehac in mandita! Leges & præſcripta ad tempus poſuiſti, ut noſtro demum ſuffragio & arbitrio confirmentur, & ſiqua occurrerent errata, non ſtatuentis authoritate, ſed patientis experientiâ corrigantur. Quod ſupereſt, providentiam & amorem, quâ ſolâ poſſumus, fide & obſervantia penſabimus, & obſequium, quod juxta mandati tandorem Statutis ad annum tantùm veſtræ benignitati perpetuum ſpondemus.

Dat. in Domo Congregationis Cal. Aug. 9. 1634.

Veſtræ Amplitudinis Obſervantiſſima

Acad. Oxon.

S. in Chriſto.

My Letters to the Convocation concerning the Book of the Statutes delivered to the King and *Sir Kenelm Digby*'s Manuſcripts, &c.

AFter my very hearty Commendations, &c. I have a good while ſince delivered the Book of your Statutes together with your Letters to his Sacred Majeſty who was marvellouſly well pleaſed with both and commanded me at ſome convenient Leiſure to let you know, how well he takes both the one and the other. And becauſe the Letter you ſent was very well written, after his Majeſty had read it, I cauſed it to be fairly written in the ſpare Vellum at the beginning of the Book.

Thus much I had ſignified to your ſelf, and the whole Body of the Convocation about a Month ſince, had I not been hindred by two things, the one as troubleſome to my ſelf as the other will appear beneficial to you. That which was troubleſome to my ſelf was the great Buſineſs of the Term, which lay very heavy upon me, eſpecially towards the end of it, and at the ſame time the Care which I took to derive the benefit upon you. That which I know will be very beneficial to you is a parcel of Manuſcripts which I have obtained for your Library from a very Learned and Noble Gentleman, Sir *Kenelm Digby*. Theſe Manuſcripts (many of them being very good) he hath been at the Charge to Bind up, and put his Arms fair upon them, and I think there are very few but ſo bound. With theſe he hath ſent a Catalogue, but that (as himſelf tells me) is ſomewhat imperfect, his Man being indiſpoſed for health, at the time when he made it. And whether the method of it will like you or fit the Univerſity I know not. But after the Books are compared with this, it will be very eaſy to make a perfect one by it. For my ſelf I did not think it fit any way to meddle with them, but have left them in their ſeveral Trunks, as they were packed up by himſelf, and ſo ſent them to you. Their number is 235. or thereabouts.

Manuſcripts given by Sir *Kenelm Digby* to the Univerſity

Concerning the Manuſcripts I am to give two Advertiſements of the Donors Will and Pleaſure, which I muſt and do pray you to ſettle in this preſent Convocation: The one is, that he will not ſubject theſe Manuſcripts to the ſtrictneſs of Sir *Thomas Bodley*'s Statute, but will have Liberty given for any man of worth, that will be at the Pains and Charge to Print any of theſe Books, to have them out of the Library upon good Caution given, and to that purpoſe and no other. The Second is, that he will reſerve Liberty to himſelf, during his natural Life, to borrow any of theſe Books out of the Library for his own private uſe, whenſoever he ſhall ask them. And both of us deſire the Books may be put into the Library with theſe two Cautions expreſly mentioned, as the Act of Convocation was for the Books which my Lord *Steward* gave.

Two Advertiſements of Sir *Ken. Digby* concerning his Manuſcripts to be obſerved.

This is all which I have for the preſent to trouble you with, for I preſume I ſhall not need to put you in mind of writing a Letter of Thanks to Sir *Kenelm Digby* whoſe love thus and divers other ways expreſs'd deſerves it abundantly; ſo with my Prayers to Almighty God

God to bleſs you to the honour of his Sacred Name, and the good of his Church, I leave you to his gracious Protection.

Decemb. 19. 1634. *Your very loving Friend and Chancellor*

W. CANT.

To my very loving Friends, the Vice-chancellor, the Doctors, the Proctours, and the reſt of the Convocation of the Univerſity of Oxford.

Reverendiſſime Cancellarie,

Iteranda narras, imo iteranda. Codex Statutorum (ais) unà cum Literis opus abſolutum ſacruntibus, veſtrum ſimul & Regiæ Majeſtatis frontem ſerenâ Compldcentiâ explicuit. Curæ, gaudioq; vobis, Diis deputatis, populi ſalus non ultio, abunde eſt, exultamus hinc omnes, non ut legibus adſtricti, ſed ſoluti vinculis. Hoc, ut reliqua, ſoli tribuendum eſt veſtri favoris exundantiæ, & affectui pluſquam paterno. Cui parum eſt nos bene moratos vivere, niſi etiam felices, & gratiâ ſupremâ irradiatos. At leges compoſitas compoſitè obſervare, Præliſque viventibus denuo exprimere, erit hoc tandem Obedientiæ noſtræ, nec ſolùm obedientiæ, erit gratitudinis; plus enim obligati ſumus beneficiis tuis, quam legibus. Pro uno, quem miſimus impreſſo Codice, accepimus Manuſcripta decies repititis numeroſiora characteribus, eaq; (ut decet munus tam exquiſitum) bis data. Quod prius rogando impetratum eſt, non ſemel donatur, ſed manu aliena & Tuâ. Care quidem erit vir Princeps, cum rogat. At quantæ liberalitatis eſt rogare, ut donet, ſeipſum oppignerare, ut donet aliena. Tu verò eò conniteris, eò pergis Munificentiæ, ut tuis alienis conjungas, & una cum beneficiis ipſos etiam Benefactores cumulatiſſimè largiaris: conciliato hinc nobis Rege, lucraris illinc ſubditos, hæc opera, hæc tua vis. O! orbium nobis influentium utrinque circumagens Motor! Nimio nos locupletandi ſtudio inopem te facis, procum humilem ac ſimilem Nobis, ut reddas Nos quodammodo Amplitudini Tuæ ſimiles. Sic proprii ſplendoris periculo vapores aliundè exhalat ſol, ut eiſdem inſtillet arvis: Sic fonte longinquo aquam deducit hortulanus, ut riget ſeminarium: Sic marmor fodinis eruit Tuus lapicida, ut auguſtioribus columnis baſilicam ſuffulciat; Dum tu ſuccos gemmaque Muſarum undequaque & Nobis attrahis; Tu ſoles, Tu Cultor, extructor Academiæ. Siſte liberalitatem hanc tuam, ſiſte, acquieſcamus, Te uno contenti; Quid novos tantopere accerſis patronos? Pluris eſt nimio acclinare Te otio, quàm nos erigi quàm maximis Literarum auxiliis. Siſte, ne ſimus nimiâ felicitate miſeri, & infra gratitudini poſiti; nos enim nil ultra

Thanks from the Univerſity for the Delivery of their Statutes to the King, and for Sir *Kenelm Digby*'s Manuſcripts procured by me.

poſſumus, quam quod volumus dona Nobiliſſimi Digbeii, *Tua mirari, colere, Theſaurare loculis, in Regiſtro nominatim conſcribere Conditiones impoſitas, quas etiam Convocationis Decretum ſancivit Catalogo præfigere, grates illi pro Libris, pro illo Tibi conceptiſſimas referre, Mandatis tuis religioſè obſequi, ex Nutu præcurrere, & animitus perſtare.*

E domo noſtra Congregationis Decemb. 24. 1634.

Sanctitati veſtræ

Devotiſſima

Acad. *Oxon.*

A Project to ſet the Poor of *Oxford* on work *Decemb.* 28. 1634.

At this time there was a Propoſition made for ſetting the Poor on work at *Oxford*, by making New Stuffs and Drapery Ware, much after the faſhion that the Dutch and Walloons uſe at *Canterbury*, *Norwich*, and other places. Divers Letters paſſed between me and the Vicechancellor and ſome other intereſſed men about it: But in Concluſion ſuch difficulties appeared in the Buſineſs, that the whole project ſuddainly vaniſhed, and came to nothing. And yet Mr. *Eſcott* of *Wadham* College, who very carefully, and certainly with a very good intention laboured in the Buſineſs, gave me this Anſwer following to ſuch Doubts as I had made. And ſet down ſome other things very conſiderable in the buſineſs; And yet for all this that good intention fell to nothing.

Mr. *Eſcots* anſwer to certain of mine concerning the Poor of *Oxford*. Recep. *March* the 10. 1635.

THE Doubts that you have made to me, I think in part be thus anſwered.

To the Firſt. The Man *John Roberts* of *Yarmouth*, and born there, is a man as I ſuppoſe, conformable; for I have heard him ſpeak with diſlike of ſome factious Brethren of the Town of *Yarmouth*, and of ſome of this Town of *Oxford*. And he commends Mr. *Brook* the Miniſter of *Yarmouth*, and particularly for a Suit that he lately commenced in the High Commiſſion againſt a factious Lecturer for preaching ſcandalouſly of the Bleſſed Virgin, *&c.* by reaſon of which Suit I ſuppoſe the ſaid Miniſter and his Conformity is known to my Lord's Grace of *Canterbury*.

To the Second. If this Man die, another may be had upon the ſame Terms: But if he live any time, he will make his own Sons, and others perfect in the Trade, that may ſupply the place after him.

To the Third. I hope we ſhall not need to fear the making us a number of Poor by them, that ſhall be trained up in this Trade, becauſe this Courſe encreaſeth not the number of Poor, but only teaches them, whom it finds idle, and enables them to maintain themſelves and their Families, if they have any; for it employs both Men, Women and Children; and where there be no Idlers, 'tis like there will not be many Beggars.

To

To the Fourth. I find not indeed that we have power to impoſe a Tax upon Ale-houſes.

To the Fifth. The Taxes and Levies now made by the Town for the Poor, (are by the Statute) to be employed and diſpoſed of by the Overſeers of the Poor, with the conſent of two Juſtices of Peace, for the providing of Materials to ſet them to Work, and for the placing out of poor Children to honeſt Trades. Now if the Overſeers of this Work be made Juſtices of Peace, I ſee not but they may have a hand in diſpoſing of thoſe Taxes, and convert as much of them as ſhall be fit to this uſe. However the Univerſity may by its own power tax all privileged men.

There is a man of good Place in the Town (who is like to be a Benefactor to this Work) that thinks the Town, if the Univerſity go through with it, will willingly Bind themſelves to a yearly Contribution towards it, or elſe will undertake to maintain conſtantly a certain number of Children, which ſhall work there. But if none of theſe things be, I think there may be ſhewn a way, how the Univerſity of its ſelf, without the aſſiſtance of the Town, may be able to go on with this charitable Work, and provide for the maintaining and teaching Sixty poor Children the firſt year, and add to them 20 or 30 more every year perpetually; and yet ſo, that whatſoever any man ſhall contribute towards it, ſhall return to him within the compaſs of the year with advantage. Which way may be this.

There muſt be raiſed a Sum of Money, that ſhall iſſue out yearly for the maintaining of a certain number at work; ſuppoſe ſixty or an hundred.

This yearly Charge ſhall never increaſe, and yet the number to be maintained ſhall increaſe every year, thus;

Suppoſe there be eighty to be maintained as Apprentices for ſeven years, at five pounds charge for every Child *per annum*.

The firſt year, their Earnings will but anſwer their Spoilings.

The ſecond year, this Eighty will earn 120 *l.* which will take in twenty four Children more.

The third year, the firſt eighty will earn 200 *l.* and the 24 taken in the 2d year will earn 36 *l.* in all 236 *l.* Out of which deduct to maintain the 24 taken in the ſecond year 120 *l.* and there will remain 116 *l.* which will take in 23 more.

The fourth year the firſt Eighty will earn 280 *l.* and the reſt will earn ſo as to take in 30 more. The fifth year will take in 40 more, the ſixth year 50. The ſeventh 40.

The Eighth year, The firſt Eighty ſhall be manumitted, and yet there will be left at work 204. and there may be taken in 30 more.

The

The ninth year will manumit the 24, that were taken in the Second year, and there will be left at work 210. And ſo always a certain number will go off yearly, as they come in, and others will be taken in their room.

If there be taken in but 60 the firſt year, there will be added the ſecond year 20. the third year 16. the fourth year 20. the fifth 30. the ſixth 40. and ſo onward as it is ſhewed before.

If the Town contribute towards it, there may be taken in the firſt year 100. If the Univerſity go on alone, they may (beſides the allowance of the Maſter and Overſeers) take in 60, by raiſing through the Univerſity by the Pole 1 *d.* a Week upon every man, except poor Scholars; or by ſetting a certain Sum upon every College, to be raiſed, as it ſhall ſeem meet to the Governours. Now if any man think this 1 *d.* a Week to be a Burthen, I anſwer him thus:

Firſt, that upon the matter he doth not give any thing, but only lays out by the Week what within the Year will come in to him again, in the Buying of his Gowns, Suits, Stockings, *&c.* Neither is this a thing only in imagination, but it may eaſily be made to appear, that if things be well ordered, there ſhall be ſaved in ſome Stuffs 4 *d.* in ſome 6 *d.* in ſome 8 *d.* a Yard, in ſome more, in ſome leſs, as it is of higher or lower price, and in Stockings after the ſame proportion.

Secondly, I think I may ſay, there is well-nigh as much as this given every Week at *Buttery-Hatches*, and to Beggars in the Town, which by this means might be ſaved; for if a right courſe be taken there ſhould not be ſeen a Beggar or an idle Perſon within the Precincts of the Univerſity.

Thirdly, I believe, that my Lord Keeper, being Petitioned by the Univerſity, will eaſily be induced (in regard of the undertaking of this work,) to keep this Univerſity out of all Breves, which now come very frequently upon us, and that we ſhall be burthened with no Collections, ſave only ſome extraordinary ones, that ſhall firſt paſs the Conſent and approbation of my Lord our Chancellour.

If this may perſwade, that the Enterprize is feaſible, it were good, that all the Diſpatch were made in it, that may be, that the Work may begin with the Year, now at our *Lady-Day*.

If the Overſeers were made, they might travel in the perfecting of it, and enquire, what were the Cauſes of their firſt failings in *Cambridge*, and how they do now go through with it, as likewiſe what Courſe they take at *Norwich*, where this Trade hath a good while flouriſhed, and ſo, that it leaves not (as I am informed) a Beggar in the whole Country thereabouts.

S. in Chriſto.

SAlus veſtra mihi in primis votis, & (ut ita dicam) Suprema ſemper Lex fuit; poſt ſalutem Honos. Hinc à Cancellariatu meo dicam, an veſtro (nam non petenti, imò contra nitenti, ſummâ & ſingulari veſtrâ benevolentiâ collatus eſt) omnem navavi operam, ut veſtra ſive Statuta, ſive Privilegia, ſive alia cujuſcunq; generis negotia, quæ, meam manum expoſcerent, ad optatum finem facilè & plenis velis perducerentur. Siquæ reſtant adhuc non indulta, aut non ſatis confirmata, poteſtis (nil dubito) à Rege Sereniſſimo, Eccleſiæ & Academiis addictiſſimo, non fruſtra expectare. Vos ſaltem prudenter Circumſpicite, quid ulterius in veſtram gratiam poſſim, antequam fato fungi & ad Deum meum redire detur.

My Letters to the Univerſity, wherein I then gave them certain Manuſcripts.

Et quia annis jam ingravelſcentibus, melius videtur ſarcinam deponere, quam mole ejus opprimi, exuvias quaſdam meas Vobis præmiſi; Ipſe, quum Deus vocaverit, ſequuturus. Exuere autem primo placuit Libros manuſcriptos. Quid enim mihi cum illis, cui nec otium datur vel inſpicere? Et ſi daretur, nec oculi ad perlegendum ſatis firmi, nec memoria ad retinendum ſatis fida reperitur. Noſtis enim inter exteriores ſenſus oculos, & inter interiores facultates memoriam primò ſenectutem & prodere & fallere. Libros igitur hoſce malui vivus dare vobis clariſſimis filiis, quam Teſtamento legare mortuus, tum ob alias Cauſas, tum etiam ob hanc, ne manus aliqua media furtiva ſorte ſelectiores præriperet.

Mitto autem nec tot, nec tales, ut veſtris ſtudiis dignos exiſtimem, ſed quales amor meus, & erga Communem Matrem pietas parare potuerunt; Mitto tamen (ut per Catalogum, quem unà miſi, conſtabit) Hebraica volumina Manuſcripta quatuordecim, Arabica *Quinquaginta quinq;*, Perſica *ſeptendecim,* Turcica *quatuor,* Ruſſica *ſex,* Armenica *duo,* Chineſia *duodecim,* Græca *quadraginta quatuor,* Italica *tria,* Gallica *totidem,* Anglicana *Quadraginta ſex,* Latina *ſupra bis centum, præter alia Quadraginta ſex, ſed recentiora, & e Collegio* Herbipolenſi *in* Germania *tempore Belli ſuecici deſumpta.*

Hos Libros, Amoris mei Teſtes, veſtræ fidei committo, in Bibliothecâ reponendos, hâc Conditione, ut nunquam inde extrahantur, vel mutuo cuipiam dentur ſub quocunq; prætextu, niſi ſolum, ut Typis mandentur, & ſic publici & Juris, & utilitatis fiant, nec tamen illum in finem, niſi data prius cautione à Vice-Cancellario, & Procuratoribus approbanda, & ut ſtatim à Prælo locis ſuis in Bibliothecâ prædicta reſtituantur, ut Cautio iſta ac Libros hoſce à furibus, & Conditio iſta eoſdem à Blattis Tineiſq; tutos conſervare poſſit; quibus aliter præda futuri ſunt, dum ſuo pulvere ſituque ſepulti jaceant. Siqui alii Libri ſimiles, aut meliores ad meas fortè manus pervenerint, eos etiam ad vos mittendos curabo, ſub eadem Conditione, & eodem loco figendos.

A Condition to be kept concerning the Manuſcripts.

Nolo

Nolo alia negotia Libris immiſcere; ſed omnia nobis proſpera corde, quo decet, pio exoptans, Academiam illam & Voſmetipſos omnes & ſingulos, ſpeciali Dei gratiæ commendo.

Datum ex ædibus meis Lambethanis Maii 22. 1635.

Cancellarius veſter & Amicus

W. CANT.

Veſtris mihi amiciſſimis Dr. Pinck, *Vicecancellario, aliiſque Doctoribus, Procuratoribus, nec non ſingulis in Domo Convocationis intra Almam Univerſitatem* OXON. *congregatis.*

Reverendiſſime Cancellarie,

Thanks from the Univerſity for my Manuſcripts I gave them.

DUM verbis Te fragilem fateris, & factis immortalem Te comprobas, de facilitate noſtrâ dolemus, qui fruituri ſumus æternâ quidem beneficiorum, ſed benefactoris temporali præſentiâ dum nobis interſis, & minus beneficus, dum tamen diutius. Ne unquam in fato tuo fungi videamur, quomodocunque victuri noſtro. Cum Tibi ſatis vixeris, vive alteram Eccleſiæ, alteram Reipublicæ, tertiam ætatem nobis; vives & ultra ſecula in hiſce Autoribus, quos in mutuum æternitatis cambium à Tineis vindicaſti. Quorum fidiſſima exemplaria natalitio atramento, & manu obſtetrice conſignata, fidiſſimis Archivorum ſimul, & memoriæ noſtræ loculis repoſuiſti. Sunt illi numero quadringenti quinquaginta duo ac plures, ponderè inæſtimabiles, linguarum varietate omnigeni. Pentecoſten emiſti alteram ſub tempore Pentecoſtes, cum ſis ipſe Divini Spiritûs effuſiſſimè plenus. O! nobis perpetuò memorande tot Libris, & tam vivacibus, tot Linguis & tam diſertis, quot ipſe detuliſti. Ne queraris amplius lucere tibi non ſatis firmos ad legendum oculos, cum noſtro emolumento ſic aciem intendas. Ne queraris minus jidem perſtare ad retinendum memoriam, cum noſtri ſis adeò memor inter denſiſſimas negotiorum Turbas: Deficient fortaſſe & nobis oculi (ſi tui unquam defecerint) præ nimio fluctus effluvio: Sed tuâ langueſcente (quod obſit) memoriâ, nunquam elangueſcet memoria Tui. Hæc, nobis etiam extinctis quibus jam tenax inſidet, nunquam è tabulis naſcendæ poſteritatis deteretur & excidet. Circumſpicere nos jubes, ſi quid effectum velimus ab optimis, maximiſque in terrâ, Rege ac Te inter accipiendum carere non vacat. At quamvis Tibi obtemperare ſit commodi ſatis, fruique Te nimium; ſi tamen Membris quid inſit oculi nondum à Capite exercitum, ſi munificentiæ tuæ tanta poterit ſupereſſe inopia, vel inopiæ noſtræ audacia, ut indigia vel petere poſſimus, circumſpiciemus, egebimus, rogabimus, ut in hâc etiam moleſtiâ tuo obſequantur imperio. O qui nobis Regis animum concilias Mediator politicus, intercede (Sanctiſſime) ſummo Interceſſori Chriſto. Nos itidem, quamvis longe diſtantes, longinquâ pietate

pietate devocabimus octumulandam in te gratiam. Nos hæc Manuſcripta, quibus tuam ditaſti Academiam, inſcribemus Regiſtro, recondemus animo, volvemus manu, enunciabimus linguâ & vitâ, recudemus. Nos pari Conditionum obſervantiâ munus veſtrum cuſtodiemus, ac piâ gratitudinis religione accepimus. Nos Codices tuos vel tanquam gemmas ſinu privato amplexabimur, vel tanquam ſtellas aprico immittemus Orbi; omninò conſulturi, aut Gratiæ tuæ aut Gloriæ. Niſi omnibus, certè impertiemur nullis: Qui ſummâ meruiſti, nihil invenies in Officio noſtro mediocre. Finge animos manuſcriptos, ac illos accipe. Sic vovet ſe, & præſtabit

E. Domo noſtra Convocationis Maii 28. 1635.

Sanctitati veſtræ

Sacratiſſimæ

OXON. *Acad.*

Magdalane College.

The Repair and Beautifying of the Chappel of Saint *Mary Magdalane*, which began the Year before I was Chancellor, was compleatly finiſhed; as alſo another new Building of theirs towards the Waterſide in this Year.

Smith-gate.

In this Year *Smith-gate* was made paſſable for Coaches.

Thames brought up to Oxford.

In this Year the *Thames* was brought up to *Oxford*, and made Navigable for Barges.

Henry Birkhead of Trinity Col. ſeduced by a Jeſuite.

Henry Birkhead of *Trinity* College in *Oxford* was ſeduced by a Jeſuite, and in *May* 1635. carried to St. *Omers* by one, who called himſelf by the name of *Kemp*, a Prieſt of that College of St. *Omers*: They took ſhipping at *Dover*, and there they were not ſo much as asked their Names by any Officer, nor ever tendred the Oath of Allegiance: But I found means to get him back and ſettled him.

Dr. Pink continued Vicechancellor another year.

AFter my hearty Commendations, *&c.* The time of the Year puts me in mind that the Vicechancellor hath gone through a years Pains in that Government, and the place being ſo full of trouble, a Year may be thought a great ſpace of time for any man to be exerciſed in it: Yet conſidering what experience is requiſite for a Governour there, and in hope that the firſt Year's pains will make the labour of the ſecond more eaſy, and eſpecially weighing with my ſelf, with what great ſufficiency both for Integrity and Judgment the preſent Vicechancellor, Dr. *Pink*, hath carried himſelf in all the Buſineſſes, which concerned the Honour of that Univerſity, both at Home and abroad; I have thought fit to continue him another Year in the Vicechancellorſhip; aſſuring my ſelf that he will conſtantly go on, as he hath begun, which cannot but tend to his own Credit and Reputation, as well as to the good Government of the Univerſity, and all thoſe other happy Effects which attend upon a well ſettled Government, which is ſo neceſſary every where, but more eſpecially in that Body. Theſe are therefore not only to let you know that I do hereby nomi-

nate and chooſe Dr. *Pink* to be my Vicechancellor for this Year following, but alſo to pray and require you to allow of this my Choice, and to give him all the Reſpects due to his Place, and all other help and aſſiſtance which ſhall be in your Power to give, and may be neceſſary for him to receive for his better Eaſe and Comfort in the Government. Thus not doubting of your Readineſs, and willing Obedience herein, I leave both him and you all to the Grace of God, and reſt

July 10. 1635. *Your very loving Friend*

and Chancellor

W. CANT.

A Branch of my Letters to my Lord of *Winchester*, concerning *New* Coll. in *Oxon. Feb.* 2. 1635.

ANother Buſineſs there is, which I think may be very well worthy your Conſideration; and if you do not give it remedy (as I think it abundantly deſerves) I do not know who either can or will. I have often wondred, why ſo many good Scholars came from *Wincheſter* to *New* College, and yet ſo few of them afterwards prove eminent Men: And while I lived in *Oxford* I thought upon divers things, that might be cauſes of it, and I believe true ones; but I have lately heard of another, which I think hath done and doth the College a great deal of harm, in the Breeding of their Young men. When they come from *Wincheſter* they are to be Probationers two Years, and then Fellows. A man would think thoſe two Years, and ſome Years after ſhould be allowed to Logick, Philoſophy, Mathematicks, and the like Grounds of Learning, the better to enable them to ſtudy Divinity with Judgment: But I am of late accidentally come to know, that when the Probationers ſtand for their Fellowſhips, and are to be examined how they have profited; One chief thing in which they are examined is, how diligently they have read *Calvin*'s Inſtitutions; and are more ſtrictly held to it, how they have profited in that, than almoſt in any kind of Learning beſides. I do not deny but that *Calvin*'s Inſtitutions may profitably be read, and as one of their firſt Books for Divinity, when they are well grounded in other Learning; but to begin with it ſo ſoon, I am afraid doth not only hinder them from all grounds of Judicious Learning, but alſo too much poſſeſs their Judgments before they are able to judge, and makes many of them humerous in, if not againſt the Church. For ſo many of them have proved in this latter Age, ſince my own memory in that Univerſity. Your Lordſhip is Viſitor there, and I think you cannot do a better Deed, than to adviſe on a way, how to break this Buſineſs with the Warden who is a learned and diſcreet Man, and then think upon ſome remedy for it. For I am verily perſwaded, it doth that College a great deal of harm. I do not hold it fit that your Lordſhip ſhould fall upon this Buſineſs too ſuddainly. When the Warden comes next to the Election may be a fit time; nor would I have You

Concerning the Probationers of *New* Coll. their reading of *Calvin*'s Inſtitutions too ſoon.

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let it be known, that you have received this Information from me; but ſure I am 'tis true, and needs a Remedy.

February 2. 1635.

W. CANT.

S. in Chriſto,

My Letters to the Univerſity concerning their large Patent procured from his Majeſty.

Quod ad honorem Dei, & Academiæ Utilitatem cedat, mitto vobis à Rege pientiſſimo, & Literarum Patrono Munificentiſſimo Literas Patentes. In eis facile eſt legere, quali gratiâ & quanto favore Vos, & ſtudia veſtra amplectitur Regum optimus: Privilegia enim hæ Literæ continent, non ſolum vetera confirmata, ſed etiam illa ampliata, & ubi obſcura vel dubia fuerunt, explicata; ac etiam multa nova, de quibus antehac ne cogitavit quidem Academia.

Ad firmitatem harum libertatum quod attinet, ſumma (uti ſpero) fide & Juriſperitorum Scientiâ (quorum Conſilio in hoc negotio uſi ſumus) eas ſeptas & munitas ſatis eſſe confidimus. Nec defuit illis frequentior monitio, ut cautè & circumſpectè deſcriberentur omnia, ne oppidani alive, ſi qui Privilegiis veſtris inimiciores ſint, facilè poſſint arripere informandi anſam. Majorem à me Curam expectare non potuit Academia, niſi talium legum Municipalium peritia imbutus fuiſſem, ut ipſe manu mea Patentes haſce delineare, & delineatas examinare, & de earum Perfectione judicare propriâ Minervâ potuiſſem.

Sumptus veſtros expenſaſq; circa hanc rem majores eſſe quam ſpectavi, audio; ſpero tamen non cum Privilegiis hiſce comparandas. Sed meæ nec poteſtatis, nec Officii eſt, vel Salaria, ſeu Feoda Juriſperitorum, vel Sigillationis ſummam juribus aut conſuetudini affixam moderari.

Hoc unum adjiciam pro amore, quo vos veſtraq; amplector, ipſe (& non ficta ſcribo) ſumptum horum onera in me jampridem ſuſcepiſſem, niſi alia vobis ibidem ſatis nota tenuiores proventus meos plus ſatis exhauſiſſent. Supereſt ut Regi ſereniſſimo, ac de vobis optime merito, pro Patentibus clauſas ſigillataſq; mittatis Literas, pro Privilegiis ampliſſimis gratias (ſi poſſitis) pares expendatis. Ante omnia verò pro ſingulari ejus favore obedientiam & fidem, quibus omni officii genere teneamini, alacriter exhibeatis. Quæ omnia nomine veſtro, meoq; Regi clementiſſimo ſpoſpondi. Vobis incumbit, ne ſatis reus ſit.

Letters of Thanks to be ſent to his Majeſty for their large Patent.

Datum ex Ædibus meis Lambethanis 10 Martii, 16$\frac{3}{4}$

Cancellarius & Amicus veſter

W. CANT.

UNA cum Literis Patentibus mitto vobis Decretum Dominorum, qui à Regis ſunt Secretioribus Sanctioribuſq; Conſiliis, de uſu earum Literarum, prout in Cauſâ inter Cantabrigienſes *&* Londinenſes *definitum*

The Decree of the Lords ſent.

tum fuit, ut nec vobis penitus otioſæ, nec aliis, qui Prælo hic inſerviunt, oneroſæ nimis eſſe poſſunt,

Reverendiſſime Cancellarie,

Thanks from the Univerſity for their large Patent procured by the.

ACademiam tuam ſollicitè & ex conſuetudine curas, ut ſolo nobiſcum agas Beneficiorum commercio; nec aliud ferè occurrat Comitiis noſtris tractandum quam Munificentiæ veſtræ Negotium. Olim ſapienter moribus noſtris & politiæ, nunc magnificè libertati, & honori conſulis; par Statutis donum, chartam accepimus auctiorem, & magnæ illius æmulam, quâ & præſentem Academiam ditas, & obligas futuram. In grandi hoc opere Conceſſiones accepimus ampliſſimas, quaſdam veteres, ſed confirmando, augendo, explicando, penitus novatas; quoſdam ex integro novas, ſed eas providè muniendo factas authoritate vetuſtas. Aliena dediſti æquè ac tua, qui olim conceſſis primus dediſti, fruiq; abſq; diſſidiis. Tua verò tam firma & plena largitus es, ut manum alienam expectare non poſſint. Dum tu Sanctiſſimus Arbiter oppido rapaci & immodeſto juſta ſtatuis Pomaria, dum infeſtos ita circumſcribis, ac ſubjicis, ut locum non relinquas malevolentiæ, & Bello, dum præcautum habes, ne ſit actio in foro, lis in lege, ſed pace vigeat Dominium; donas hæc omnia non ſemel, ſed indies, æternumq; & quoties ſine tali Providentiâ convelli potuerant. Quamvis veſtri Beneficia tam ardua ſint iſta, ut captum ſuperent Academiæ, tamq; numeroſa, ut difficile ſit recenſere, quæ tu largiendo non gravatus es, tamen & molem & numerum vincit conferendi Modus. Sub tanto rerum pondere alternatim Tu animo volvens Britanniæ *curas & Academiæ, eouſque deſcendiſti, ad ſtudium artemq; noſtri Emolumenti, ut in recudendis Privilegiis, ipſe Nodos, Argutiaſq; juris perquirere, ipſe momenta verborum trutinare, & ſupra juris prudentum aciem, vel ſaltem induſtriam, plurima perficere tentares. Nemo unquam tam ſolers aviduſq; fuit nocendi, ac tu omnimodo ſublevandi. At uni Tibi non ſufficit iſta, quæ nos ſatiat,* Liberalitas; *dicis voluiſſe te ſuſcipere etiam Feodorum onera, hoc eſt, eſcam, quam paraſti etiam nobis in os ponere; non ſic Deus; dediſti tamen, ut ille, manum, accipiendi facultatem, Statutum Sanxiſti, cuiq; vi & fructu ſtips annua viritim colligitur, ad ſuſtinendas hujuſmodi impenſas. Præli exercendi copiam ex Decreto Dominorum huc tranſmiſiſti, ut ſimus* Cantabrigiæ *Pares in omnibus, ſicut ex Gratia veſtra ſuperiores in plurimis: totum illud Prælum, ſi gratitudine contendendum eſſet, tuis non ſufficeret Encomiis. Hujus Privilegii uſum modeſtum ex eodem doces Decreto; Adeo tibi Curæ eſt non ſolum opulentia, ſed virtus noſtra. Poſtremo nos mones gratiarum, ſed adverſus alios, Tibimetipſi ne gratias quidem vendicans: Sic unico debemus Tibi, velut Animæ Politicæ per omnia moventi, & moderanti, Beneficia, Benefactores, ipſam tum recipiendi, tum gratias agendi rationem. Curæ quid noſtræ relinquet Providentiæ veſtræ ſedulitas? Nobis nihil negotii ſupereſt præter gratias, & obedientiam. Deus etiam ſupra Nos te amet, qui in collocandis Beneficiis Dei es tam ſimilis. Tu nobis illa, non ſolum per teipſum, ſed per maximorum optimum, Sereniſſimum* Carolum, *per poteſtates, per juris conſultos, per omnes, quorum aures manuſq; nobis erant in auxilium vocandæ. Nos itidem gratias, non ſolum immediate, ſed per plurimas interpoſitorum Umbras; quæ tamen ubiq; diſſeminatæ, in Te uno terminantur. Comes erit Gratitudini par obedientiæ; hæ duæ, velut*

oculi

eculi noſtri, uno ferentur motu; grati eſſe non poſſumus niſi etiam morigeri, nec diu morigeri niſi animitus grati. Proinde placito ſereniſſimi Regis veſtroque ſimul obtemperare. Nobis erit Ratio, Conſcientia, Religio; non ſolum noſtri cauſa, quibus id utile, tutum ac decorum eſt, ſed maxime Tui, qui acceſſiſti redivivæ Academiæ Fundator, morum Sponſor, negotiorum Interceſſor, in Conſiliis Angelus, in Anguſtiis Deputatum Dei brachium. Tot beneficiis conducti ſumus, tot affectibus vincti, ut teneat nos vi æque inevitabili hæc virtus, ac natura vel fatum; prius eſſe deſinet, quam eſſe talis.

E. Domo noſtræ Congregationis Mart. 20. 1631.

Sanctitatis veſtræ

Coleniſſima veſtra

Oxon. Academia.

Reverendiſſime Cancellarie.

Thanks for a Prebend procured for the Univerſity Orator and his Succeſſors.

TAM grandia tamq; numeroſa profudiſti nobis beneficia, & vel obliti, vel deſpicienti ſimilis, unum taceas, unum quod alii maxime loquentur, cum ſit præmium & hortamen loquendi. Non ſatis duxiſti Academiæ tuæ Corpus priviligiis ditare, niſi peculari munificentiæ flumine aureum redderes & linguam: Canonicatus proximi acceſſione noſtrum augendo Oratorem, & Juggeſtum Rhetoricum Theologiæ maritando, effeciſti, ut in illo non minus pro Te quam teipſum oremus. Poſt cumulum beneficiorum, hoc noviſſimum a Regum optimo ac munificentiſſimo impetraſti, ut ſimul proſpiceres facundæ gratitudini. O triumphans Largitor! Quid unquam retribuemus niſi inopu m Theſaurum. Gratias? Tu vero etiam Gratiarum Author, qui ſic foves noſtræ mentis interpretem, & gratæ harmoniæ plectrum. Ægrè ſuſtinet is ipſe Gratias noſtras epiſtolari brevitate ſuccingere: Cupit etiam in Orationem prorumpere, nerviſq; omnibus mentem expandere. Scribit unus, quod ſentiunt, quod fateri geſtiunt univerſi, te Patrem eſſe tuæ Matris Academiæ, Eaq; nunc linguam fingere novo eloquentiæ ſalario. Si Lingua publica, quæ pro nobis omnibus vocem ornat, calamumque ſtringit, nunc demum in re ſua deficeret, eſſemus nos omnes illius loco viritim Oratores. Sic enim in Cauſâ vehementi ſingulæ partes Corporis faciè migrant in linguas, & ſignis pluſquam ſonoris pleni pectoris exundantiam articulant. At quoniam vel verba, nec ſigna, nec vires omnium Oratorum in ſtylo unius conſpirantes enunciando ſufficiunt unius affectui, Tu ſponte intellige, cui mens profundiſſimæ capacitatis, quam ſimus animitus devoti

E. Domo noſtræ Congregationis Mart. 20. 1631.

Sanctitatis veſtræ Colentiſſima

Oxon. Acad.

Reverendiſſime Cancellarie,

CUM in corpore Academiæ ſim ipſe Lingua, & in Oratorum ſerie membrum illud, quod primum deguſtaverit veſtræ munificentiæ fructum;

ctum, liceat mihi oceano rivum; & immenſurabili gratiarum acervo peculiarem ſimentem veſtrâ cum venia ſubminiſtrare. Dum totum ſe exerit Gladiator, vim ponit in lacerto. Qui totus venerationem exhibet, genu tantum oſtendit Ne ſuccenſeat paternitas veſtra, ſi Academiæ Lingua præſertim in re ſua vehementius affici geſtiat. Ideoque infinito gratiarum ponderi aliquid amplius addere, & plus toto afferre conetur. Simulachri parte interiore nomen ſuum inſcripſit Phidias: Mihi non arrogantiæ, ut illi, vertatur, ſed gratitudini, ſi in maternæ Epiſtolæ viſceribus privati Officii teſſeram concludam veſtræ memor memoriæ, Curæq; tam longe infra veſtram Celſitudinem, non poſſum non eſſe gratus, tametſi gratitudini peccavero.

Martii 20. 1633. Sanctitati veſtræ humillime devotiſſimus *Guilielm. Strode*, Academiæ tuæ Orator publicus.

Univerſity Coll. In this year, the Northſide of *Univerſity* College was finiſht.

The Agreement between the Univerſity and town of *Oxford* to ſtand to a final Order upon the hearing of the difference about Felons Goods, &c. *vid.* page 199.

Upon a Difference betwixt the Univerſity and Town of *Oxford*, touching Felons Goods, Court-Leets and taking Toll, a Hearing was appointed by conſent of the moſt Reverend Father in God *William* Lord Arch-Biſhop of *Canterbury* his Grace, Chancellour of the Univerſity, and of the Right Honourable *Thomas* Earl of *Berks*, Steward of the Town aforeſaid; as likewiſe by the mutual conſent of both Parties, divers of the Univerſity and Town aforeſaid being then preſent, who aſſumed in the name of the reſt, that whatſoever ſhould be ordered. or directed upon this hearing, ſhould be final and binding, and that either Party would for ever obſerve hereafter, and ſtand to it. In Witneſs whereof the Lords above mentioned, and others then preſent have hereunto ſet their Hands. Dated at *Lambeth* this 28th day of *April* in the Year of our Lord, 1636.

W. CANT.

Procuratores
Mr. Brown *ex Æd.* Chri.
Mr. Good *e* Coll. Novo.

John Oxon
Bryan Duppa.
William Smith.
Bryon Twyne.

Barkſhire.
John Whiſtler.
Oliver Smith.
John Sare.
Timothy Carter.

S. in Chriſto.

My Letters to the Convocation, when the new Statutes were to be publiſhed.

NON diu abhinc eſt, quo Literas Patentes Libertates avitas confirmantes & conferentes Novas accepiſtis. Munus Regium erat; Cura autem mea. Nunc Statuta mitto. Illa vincula ſecum ducunt, ſed accommoda, ne Libertates licentiam induerent, ſed vobis grata. Non vellet enim Academia eſſe ſine Fræno, ſed in ordinem redacta, ne amplius confuſione & contradictionibus ſubditos oneraret; ſed & antiquis valde conſona, (niſi ubi temporum ratio aliud exigit) ne quid novi videretur pati celeberrima ſimul & vetuſtiſſima Academia.

Sæpius tentatum hoc opus, & à Vivis ſæculis ſuis celeberrimis; fruſtra

fruſtra tamen. Nec enim quidquam in hac re ad optatum finem perduxerunt. Sed utrum Operis ipſius difficultas, an aliqua alia interveniens remora obſtiterit, planè neſcio. Quo magis gratulor Academiæ, & vobis, quibus Miſeratione Divinâ datum eſt opus hoc ad talem ſaltem perfectionem, redactum videre, qualem ferre ſolent Leges & Statuta, quæ de quovis particulari cavere nequeunt.

Nec Academiæ tantum & vobis, ſed & mihimetipſi gratulor, quod Statuta ſitu & pulvere tantùm non ſepulta, in lucem redacta, & ſuis numeris tituliſq; diſtincta video. Multò magis tamen, quòd placuit Academiæ in frequenti Convocatione (ne uno refragrante) rem totam ad me, Curamq; meam referre, ut ſub Incude meâ Statuta hæc limarentur, & à me Confirmationem acciperent. Summa hæc veſtra Confidentia fuit, & certè gratias omnibus, ſingulis, ago ſummas, ob fidem mihi in re tantâ, ac tali jam liberaliter præſtitam.

Quâ in re certe non fidem, imò nec ſpem veſtram fefelli. Verum enim eſt, & auſim dicere, me ſumma cum æquitate, cum æqualitate pari omnia tranſegiſſes. Et poteſtatem à venerabili Domo mihi commiſſam ita moderatum, ut nihil præ oculis habuerim, niſi quod planè in publicum Eccleſiæ & Academiæ bonum cederet. Et hoc (Deum Teſtor) omni affectione, partialitate, privato reſpectu præſentium temporum, perſonarum, locorum, officiorum qualiumcunque ſepoſitis.

Unum ſupereſt non tacendum. Tranſmiſi vobis Statuta, quæ annum probationis ſuæ apud vos complevere, jam ex uſu illo in nonnullis, emendata, & pro poteſtate à vobis conceſſa, miſi ſub ſigillis meo veſtroq; in debitâ Juris formâ confirmata. Quum ecce placuit Regi Sereniſſimo, Muſiſq; veſtris addictiſſimo, ſuam etiam ſuperadjicere confirmationem manu propriâ & ſigillo magno munitam: Quod Academiæ honorem, moribus Diſciplinam, Statutis reverentiam & firmitatem nequit non conferre. Ob quam Regiæ Majeſtatis gratiam inſignem, gratias referre pares nec ipſe, nec vos poteſtis. Quin & Commiſſionarios miſit ſuos, qui ob majorem negotii dignitatem, & Statuta hæc exhiberent, & Collegiorum & Aularum Præfectos Statutis ſit exhibitis & confirmatis ſubſcribere curarent.

Commiſſioners ſent by his Majeſty about the publiſhing of the Statutes.

Reliquum poſtea erit, ut Statutis ſic confirmatis Obedientia præſtetur, quâ nihil magis poterit augere Academiæ ſplendorem. Et licet primo loco authoritas veſtra Legis haſce condendas curavit, ea tamen natura legis eſt, ut ſemel condita, & promulgata, non alios tantum, ſed & condentes liget. Huic Obedientiæ, Reliquiſq; virtutibus quibus polletis, vos ſemper affines futuros ſpero, & ut tales ſitis, ſupplicibus precibus ſe à ſummo Numine impetratum non dubitat.

Datum ex Ædibus noſtris Lambethanis Junii 15. 1636.

Amicus veſter & Cancellarius

W. CANT.

Veſtris mihi amiciſſimis, Doctori *Pink* Vice-Cancellario, reliquiſq; Doctoribus, Procuratoribus, nec non ſingulis in Domo Convocationis intra Almam Univerſitatem *Oxon.* Congregatis.

Theſe

A Convocation on the 22 of *June* for the publiſhing of the new Statutes.

Theſe Letters were read in Convocation upon the 22 of *June* 1636. wherein Mr. Secretary *Cook* made a weighty Speech fitting the occaſion; and ſo likewiſe did the Vice-Chancellour. Mr. Secretary's Speech follow's *in hæc verba.*

Reverend Vice-Chancellour, Doctors and Maſters.

Mr. Secretary *Cook's* Speech in Convocation at the Publication of the new Statutes.

YOU have heard with due reſpect and attention the Letters brought by us to his Sacred Majeſty; you have alſo heard in Conformity thereunto other Letters, ſent from your moſt Reverend Chancellour, ſignifying his Majeſty's Grace and Goodneſs in recommending unto you this Volume of Statutes, which we now deliver, and you are to receive, as the Rules, by which you muſt be governed hereafter. You have alſo ſeen and heard the Confirmation and Eſtabliſhment of theſe Statutes. Firſt by his Majeſties Royal Signature, and under the great Seal of his Kingdom: And reſpectively under the Hand and Seal of the Lord Arch-Biſhop, both as Primate and Metropolitan of *England*, and as moſt worthy Chancellour of this Univerſity, whereby it is manifeſt, that theſe Laws and Ordinances are ſo eſtabliſhed and ratified both by Sovereign and Subalternal Authority, Temporal and Spiritual, that nothing further can be required, but your ready acceptance and obedience, whereof I make no doubt. For (to do you right) you have already ſhewed ſo effectual Conformity; and at this preſent expreſs ſuch alacrity and forwardneſs, that I rather ſee cauſe to commend and encourage you, than to exhort and ſtir you up, or any way to importune you by any further Speech; yet becauſe there is generally in Man's nature a ſecret, curioſity and prejudice againſt all things, that appear extraodinary and new, eſpecially when they impoſe any Duty, and require obedience at their hands; I muſt crave leave in diſcharge of my own Duty to ſatisfie thoſe, which hereafter may be inquiſitive into theſe Proceedings, to inſiſt a little upon thoſe principal Reſpects which demonſtrate the full Authorization and abſolute neceſſity of ſubmiſſion to theſe Laws.

That which Commands in chief, and which no reaſon can withſtand, is his Majeſty's Sovereign Power, by which theſe Statutes (as you ſee) are both enacted and confirmed. Him we all acknowlege to be our ſupream Governour both of Church and Commonwealth, over all Cauſes and Perſons; and to his Supremacy and Allegiance, we are all obliged by Oath. This then we muſt build upon, as an Axiom and fundamental Rule of Government, That all our Laws and Statutes are the King's Laws, and that none can be enacted, changed, or abrogated without him; ſo all Courts of Law or Equity are properly the King's Courts; all Juſtice therein adminiſtred, be it Civil or Martial, is the King's Juſtice; and no Pardon or Grace proceeds from any, but from the King: And as of Juſtice, ſo is he the Source of Honour; all Dignities, all Degrees, all Titles, Arms, and Orders come orignally from the King, as Branches from the Root. And not only particular Men and Families, but all Corporations, Societies, nay Counties, Provinces, and depending Kingdoms, have all

all Corporations, Societies, nay Counties, Provinces, and depending Kingdoms have all their Jurisdictions and Governments eſtabliſhed by him; and by him (for publick good) to be changed or diſſolved. So his Power reacheth to Foreign Plantations, where he may erect Principalities, and make Laws for their good Government, which no man may diſobey. And as in the temporal, ſo in the State Eccleſiaſtical, his Regal Power by ancient Right extendeth to the erection of Biſhopricks, Deanries, and Cathedral Churches, and to ſettle Orders for Government in all Churches, by the advice of his own Clergy, without any Concurrence of Forreign Uſurping Power.

But for Univerſities and Colleges, they are the Rights of Kings in a moſt peculiar manner. For all their Eſtabliſhments, Endowments, Priviledges and Orders by which they ſubſiſt and are maintained, are derived from Regal Power. And as it is your greateſt Honour, ſo it is your greateſt Safety, That now this Body of your Laws, as well as your Priviledges and Immunities, are eſtabliſhed, ratified and confirmed by the King. And more I ſhall not need to ſay in this Point.

In the next place you may conſider for your incouragement to receive this great Favour and Benefit from his Majeſty with ready and thankful Minds, that your Chancellor's worthy Care had a chief operation in advancing this great work; whoſe nearneſs to his Majeſty in a place of that Eminency and ſincere Conformity to his Orders and Commands, and moſt watchful Care over that part of the Government which is committed to his Truſt, inableth him to ſupport, and may give you confidence to obey that which his Majeſty recommendeth by ſo good a Hand, ſpecially in Matters concerning the good Government of the Church or of the Schools.

In the Church (whereof he is Primate and Metropolitan) his Power is very large. and his extraordinary endeavours in it deſerve at leaſt to be well underſtood. In former times, when Church-men bore Rule, the greateſt Prelates gave the firſt way to alienate Church Livings: Whereas this worthy Prelate maketh it his chief work to recover to the Church for the furtherance of God's Service what may be now reſtored. And what therein he hath effected under his Majeſty's gracious and powerful Order, not *England* alone, but *Scotland* and *Ireland* can abundantly witneſs. Again, what help and relief he procureth dayly for Miniſters oppreſſed by rich incroaching Neighbours or Patrons; what Collections and Contributions he obtaineth to re-edify, to repair and adorn Churches; and what great Structures are now in Hand, and much advanced by his Judgment, Care and Zeal in our moſt famous Monuments dedicated to God's ſervice, we may behold with Joy, and future Ages will commemorate to his Majeſty's eternal Glory, by whoſe Power and Order all is performed, and to the Honour of our Country, and for encouragement and example of thoſe that ſhall ſucceed; who will acknowledge with us, that this Man is indeed, as he is by his juſt ſtile, a moſt Reverend and Beneficial Father of the Church: And for this Uni-

verſity what better Evidence can be deſired of his ſingular Love and Beneficence, than firſt that ſtately Building, whereby he hath made himſelf another Founder of that College, which bred him to this height of worth? And ſecondly, thoſe many rare and exquiſite Manuſcripts and Authors, wherewith he hath repleniſhed your renowned publick Library? And if you add hereunto his conſtant Care to maintain you in all your Rights and Priviledges, and to aſſiſt you in your Preferments; And finally in collecting this great Volume of Ordinances for the preſent and further Government of this famous Univerſity. You have Monuments ſufficient to eternize among you and all men his memory and deſert. And this work is that, which now remaineth in the third place to be further ſtood upon. For 'tis not (as ſome may think) either a Rhapſody of overworn and unuſeful Ordinances, nor yet an impoſition of Novel Conſtitutions to ſerve the preſent Times; But our Royal *Juſtinian* by the Labour and Direction of this prudent perſon hath collected into a Pandect or *Corpus juris Academici* all the ancient approved Statutes, which in former times were ſcattered and ſo neglected. And tho many great Prelates have heretofore undertaken this Work, yet it ever miſcarried, till the piercing Judgment and undefatigible Induſtry of this man took it in hand, and happily, as now you ſee, hath put you into poſſeſſion of it, whereof the uſe can hardly be valued. For by theſe Rules, You, that are Governors, may know, what to command, and thoſe, that are under you may know how to obey, and all may underſtand how to order their Behaviour, and their Studies, whereby they may become moſt profitable Members in the Church and Common-wealth, which is the main cauſe, why his Majeſty requireth them ſo ſtrictly to be obeyed. For let me ſpeak freely out of that true affection which I bear to you all: Deceive not your ſelves with a vain opinion, that Kings and Princes give great Donations, Priviledges and Honours to their Schools and Univerſities for a popular Applauſe, or out of meer Bounty, or for honour, or for opinion of merit, by which the Art of Clergy-men tranſported them heretofore: But the very truth is, that all wiſe Princes reſpect the welfare of their Eſtates, and conſider, that Schools and Univerſities are (as in the Body) the noble and vital parts, which being vigorous and ſound, ſend good Blood and active Spirits into the Veins and Arteries, which cauſe health and ſtrength: Or if feeble or ill affected, corrupt all the Vital Powers; whereupon grow Diſeaſes, and in the end death it ſelf. What inconveniencies have grown in all Ages by the ill Government and Diſorders of Schools, your Books can inform you. And to come home to your ſelves, have not our late Parliaments complained? Nay hath not the Land exclaimed, that our great Schools of Virtue were become Schools of Vice? This I mention unwillingly, but withal do moſt willingly tell you to your eternal praiſe, That ſince it pleaſed his Majeſty to take to heart a Reformation, and by advice of your never too often named Chancellor, ſent you down ſome temporary Orders, whereby to reduce you to ſome reaſonable moderation, thereupon by the Wiſdom and Reſolution of you the worthy Governours, and by the inclinable conformity of all the Students in general, it is now come to paſs, that Scholars are no more found in Taverns or

Houſes

Houſes of Diſorder, nor ſeen loytering in the Streets, or other places of Idleneſs or ill Example, but all contain themſelves within the Walls of their Colleges, and in the Schools or publick Libraries: Wherein, I muſt confeſs, you have at length gotten the ſtart, and by your Virtue and Merit have made this Univerſity, which before had no Paragon in any forreign Country, now to go beyond it ſelf, and give a glorious Example to others not to ſtay behind.

And if thoſe temporary and unperfect Orders produced ſo good effect, what may now be expected from this Body of Laws and Statutes, ſo compleat and ſo digeſted, that no former Age did ever enjoy the like?

Thus you have underſtood how the Goodneſs of our great King, how the Care and reſpect of your Chancellor, and how the worth and ſubſtance of the work it ſelf may forcibly induce you to congratulate your own Happineſs. And therefore I might here forbear to trouble you any longer with a harſh interrupted Speech: but that I cannot omit to put you in mind of one thing, which I know you will hear with willingneſs and attention, becauſe it tendeth chiefly to the honour of our God, and then by his power to the honour of our King; and thence to the comfort of every true hearted Subject who will readily acknowledg with Reverence and thankfulneſs the great bleſſings we now enjoy above all other Nations; I will tell you, but what I know: (for I ſpeak within my Element) I have ſeen our neighbouring Countries in great Proſperity and Renown, their Cities ſtately built and ſtrongly fortified, with Walls raiſed up to Heaven, full of People, full of Trade, ſo full of peace and plenty, that they ſurfeited in all exceſs; but from hence they are ſince fallen, partly by the boundleſs Ambition of great Princes, partly by the Factions and Diviſions in Religion; and generally by their Diſorders, into ſuch condition, that men of great Honour ſent in remote Employment, found whole Provinces ſo ſack'd and depopulated, that in divers Journeys they incountred ſcarce a Man, and of thoſe they found dead, ſome had Graſs in their Mouths and Stomachs, and ſome were torn in pieces by Beaſts and ravenous Fowls; and thoſe that were alive had no other Care or Study than how to ſave themſelves from Fire and Sword. In general there is ſuch Deſolation, that without a kind of Horror, the Horror thereof cannot be expreſs'd.

Now we by God's Bleſſing are in a better Caſe; we ſit here in God's Houſe thankful in true Devotion for this wonderful Favour towards us: We enjoy Peace and Plenty; we are like to thoſe who reſting in a Calm Haven behold the Shipwrack of others, wherein we have no part, ſave only in compaſſion to help them with our Prayers; which we all ought to do as intereſted in their ſufferings, leſt the like may fall on us. What then remaineth, but ſeriouſly to conſider, how all theſe great Bleſſings are conferred upon us, not for our Merits, or for our more virtuous and Holy Lives, but only by God's favour to his true Religion: and under him by the happy Government of our Gracious King; which ſhould confirm us all to a Conſtancy in

our Obedience, and to a ready ſubjection to all thoſe Rules and Orders, which his Majeſty ſhall preſcribe for the Publick good. Wherein this general Admonition may fruitfully be applied to the Buſineſs now in hand, whereof I make no doubt. So I crave your pardon and your good acceptance of that, which I have rudely ſpoken, but with, a true affection to this whole Body, whereof (though I had my Education from another-Nurſe) yet I had the Honour to be an Adopted Son, and (as I ſuppoſe) one of the ancienteſt that lives amongſt you at this day.

It remaineth, that Mr Vice-Chancellour perform his part; and proceed to the Subſcriptions and Depoſitions of you the Heads.

John Coke.

A Meeting at Dr. *Pink's* Lodgings about the Proteſtation of the Provoſt and Fellows of *Queen's-Coll. June* 22. 1636.

DIE Mercurii *inter horas ſecundam & tertiam poſt Meridem* (*viz.*) *viceſſimo ſecundo die* Junii *Anno Dom.* 1636. *unà fuerunt in Hoſpitio venerabilis Viri Doctoris* Pink, *S. Theologiæ Profeſſoris, & Vicecancellarii Univerſitatis* Oxon. *notoriè ſito, & ſituato in Collegio Sanctæ* Mariæ Winton. *in* Oxon. *vulgo voca't* Collegio Novo, *Reverendus in Chriſto Pater Dominus* Johannes *Epiſcopus* Oxon. *honoratiſſimi, digniſſimi, & venerabiles Viri, Dominus* Johannes Cook *Eques auratus & Sereniſſimæ Regis Majeſtati Secretarius Principalis, Dominus* Henricus Martyn, *Eques auratus, Judex Admiralitatis & Curiæ Prærogativæ,* Thomas Rives *Legum Doctor, & Regis Advocatus, Commiſſionarii Domini Regis ſpecialiter miſſi ad exhibendum Librum Statutorum Univerſitatis & eorum confirmationem ſub magno Sigillo* Angliæ. *Coram quibus comparuerunt venerabilis Vir* Chriſtopherus Potter, Collegiæ Reginæ *Præpoſitus*, Mr. Loughe & Mr. Stannix, *Socii Collegii prædicti, qui ante Convocationem eodem die habendam pro Statutorum Confirmatione, Proteſtationem ſuam in ſcriptis Communi Sigillo Collegii ſui munitam exhibuerunt, eamq; in Perſonâ ſuâ legit* Mr. Stannix *coram Commiſſionariis prædictis, & Doctore* Pink *Vice-Cancellario tum præſente, ſub hâc verborum formulâ.*

A Proteſtation of the Provoſt and Fellowes of *Queen's-Col.* about their right of the choice of the Principal of St. *Edmund's Hall.*

Proteſtatio & Declaratio Præpoſiti & Scholarium Collegii Reginæ in Univerſitate Oxon. *de Jure, Titulo, & Intereſſe ſuis in Electione & Nominatione Principalis Aulæ Sancti* Edmundi *in Univerſitate* Oxon. *per quam palàm & publicè in quocunq; celebri dictæ Univerſitatis Cœtu, vel alibi, intimari & notum fieri in perpetuam rei memoriam obnixè rogant ſe ſolos, & in ſolidum habuiſſe, & habere debere in hujuſmodi Electione & Nominatione, quotieſcunq; & quomodocunq; Officium dicti Principalis vacare ſeu vacuum eſſe, ſeu fieri futurit temporibus contigerit, Jus, Titulum, & Intereſſe prædicta.*

Nos Chriſtopherus Potter, *Sacræ Theologiæ Profeſſor, Præpoſitus, & Scholares* Collegii Reginæ *in Univerſitate* Oxon. *unanimiter allegamus, affirmamus, & proteſtamur pro nobis & Succeſſoribus noſtris, Nos ſolum & in ſolidum habuiſſe & habere, & Succeſſores noſtros habere debere Jus, Titulum, & Intereſſe in Electione, Nominatione Principalis Aulæ Sancti* Edmundi *in & de Univerſitate prædictâ, quotieſcunq; ſeu quomodocunq;*

docunq; Officium ejuſdem Principalis vacare, ſeu vacuum fieri contigerit, intimantes, & cum eâ quâ decet reverentiâ per præſentes intimantes, Jus, Titulum, & Intereſſe noſtra in ejuſmodi Electione & Nominatione Principalis antedicti, non ſolùm Chartâ Publicâ ſub Sigillo Univerſitatis prædictæ Anno primo Elizabethæ *hujus Regni* Angliæ *Reginæ piæ Memoriæ Data, ſed etiam præſcriptione penè centum annorum Nobis acquiſita, & obtenta fuiſſe, & eſſe, eoq; intuitu ut Jus, Titulus, & Intereſſe noſtra in præmiſſis ſalva & illæſa futuris temporibus maneant, & in perpetuum Nobis & Succeſſoribus noſtris conſerventur hâc Proteſtatione & Declaratione noſtrâ, quantum de Jure poſſumus, vindicamus, & condicimus, quacunq; Declaratione, Decreto, ſeu Statuto edito vel edendo in contrarium non obſtante. Quas noſtras Proteſtationes, Declarationem, allegationem, & vindicationem penes Regiſtra Univerſitatis* Oxon. *inactitanda ex conſenſu Honoratiſſimi ac Reverendiſſimi Cancellarii, ut in memoriam perpetuam cuſtodiantur, à vobis venerabili Procancellario humiliter petimus, & inſuper per vos Regiſtrarium Notarium publicum hic præſentem inſtrumentum publicum fieri, nobiſq; dari, ut ſi opus fuerit in futurum proferatur in publicum inſtanter rogamus per Procuratores ſive Syndicos noſtros in ſcripto Procuratorio præſentibus annexo nominatos.*

Hâc Proteſtatione recitatâ & auditâ die, horis, & loco prædictis dicti Domini Commiſſionarii affirmabant ſibi à Sereniſſimo Rege vices ſolum commiſſas eſſe ad exhibendum Librum Statutorum Univerſitatis Oxon. *eorumq; Confirmationem ſub magno Sigillo* Angliæ, *& Sigillo Reverendiſſimi in Chriſto Patris & Domini Domini* Guilielmi *Providentiâ Divinâ totius* Angliæ *Primatis & Metropolitani Cancellarii noſtri Honoratiſſimi reſpective munitis, & ſua non referre, aut ad ſe aliquo modo pertinere, aliqua'em aſſenſum in iſtiuſmodi Negotio præbere aut determinare. Actum verò Proteſtationis dictorum Præpoſiti & Sociorum* Collegii Reginæ *intra Univerſitatem* Oxon. *ſe non poſſe non agnoſcere affirmabant, Meq;* Johannem French, *Notarium Publicum, & Regiſtrarium Univerſitatis* Oxon. *præmiſſa, prout acta fuerunt, inactitare mandabant.*

Acta fuerunt hæc omnia & ſingula, prout ſupra ſcribuntur & recitantur, ſub Anno Domini, die, horis, & loco ſupradictis, præſentibus Roberto Pink, *S. Theologiæ Profeſſore, & Vice Cancellario Univerſitatis* Oxon. *&* Petro Turner, *in Artibus Magiſtro, Coll.* Mertonenſis *Socio.*

Et ego Johannes French, *Dioceſeos* Oxon. *authoritate Regiâ Notarius Publicus & Regiſtrarius Univerſitatis* Oxon. *præmiſſis omnibus & ſingulis, dum ſic, ut præmittitur, ſub anno Dom. menſe, die, horis & loco, agebantur, & fiebant, unà cum prænominatis viris præſens perſonaliter interfui: Eaq; omnia & ſingula ſic fieri vidi, audivi, ſcivi, & intellexi, & in notam protocollarem ſumpſi. Ideo hoc præſens publicum Inſtrumentum fidelitèr conſcriptum exinde fieri curavi, ſubſcripſi, & publicavi, atq; in hanc publicam formam redegi.*

Teſtimonium perhibeo veritati *Johannes French,*
Notarius Publicus, & Regiſtrarius Univerſitatis *Oxon.*

Die

A Convocation on the 9th of *July* 1636. wherein my Letters ſent to the Univerſity were read.

Die Saturni, *viz. Nono die* Julii *Anno Dom.* 1636. *Convocatio erat, ut Literæ ab Honoratiſſimo noſtro Cancellario ad Academiam miſſæ Publicarentur, & inter acta Convocationis redigerentur. Quorum tenor ſequitur.*

S. in Chriſto,

My Letters to the Univerſity when I ſent them my ſecond Manuſcripts and Coyns.

SUperiori anno (quod ſcio meminiſtis) Libros quoſdam manuſcriptos ad vos tranſmiſi: ſub quâ Lege in prioribus Libris, ſatis conſtat. Illos miſi, quia publicis negotiis detento ad ſtudia illa, quæ otium petunt, divertere non dabatur. Hos vero mitto prioribus ſimiles, ne ſi forte (quod abſit) Peſtis ingraveſcens familiam ſatis amplam unà cum Domino opprimeret, aut diſtraheret, Hi tamen ſalvo opportunitate conductu præveniente, in manus veſtras tuti pervenirent. Mitto autem libros non unico Idiomate deſcriptos, quos (ſpero ſacrabit Deus.) Sunt autem, ni fallor, Hebraici *octodecim,* Perſici *quatuordecim,* Arabici *quinquaginta,* Armenicus *unus,* Æthiopici *duo,* Chinenſis *unus,* Græci *duodecim,* Latini *ſexaginta quinq;* Anglicani *duodecim,* Gallici *quatuor,* Hibernici *duo. Quos omnes non ſine ſumptu intra anni proxime elapſi ſpatium congeſſi, & nunc in Bibliothecam Bodleianam reponendos mitto. Socios, non diffiteor agnoſcent ſuos.*

Cum his mitto Aſtrolabium Arabicum ære puriori deſcriptum, quo me ditavit Vir omni eruditionis genere inſtructiſſimus. Et olim Academiæ noſtræ Alumnus, nunc decus, Johannes Seldenus.

The Effigies of King Charles ſent to the Univerſity.

Mitto etiam effigiem Sereniſſimi Regis Caroli, *ne fama ejus ære perennior ſuo ære deſtitueretur. Nullibi autem melius locari poteſt Rex, Muſarum* Patronus, *quam apud vos & inter Muſas; volo autem, ut in Clauſtris illis, ubi Libri mei Manuſcripti ſiti ſunt, collocetur Caput hoc nunquam ſatis venerandum, ut in memoriam veſtram revocet, cujus dignatione (ſub Deo) factum eſt, ut illa, qualia qualia ſunt, quæ in veſtram gratiam facta ſunt, præſtare poſſem; & ut veluti Inſpector ibi ſtet, ne quis Libros, quaſi ſub intuitu Regis poſitos ullo modo violare auſit.*

Coyns ſent.

Nummi mihi novi ſunt. Ed in re Sancto Petro *ferè æqualis ſum: Numiſmata tamen quædam diuturnâ ſollicitudine conquiſivi. Acervum nolui vobis mittere, ſic enim uſui nulli ſunt, niſi videre, & numerare ad ſtudioſos pertineat. Redegi itaq; omnia, quæ paravi in ſeriem, eamq; doctrinalem, ut per eandem ordinem Sæculorum, & temporum poſſitis uno quaſi intuitu aſpicere & per Reverſa, ut vocantur, maximas quaſq; ſummorum Imperatorum actiones, & temporum vices, & accidentia rerum publicarum planius videre, & per ea difficiliora quædam Hiſtoricorum loca melius intelligere, & quandoq; de Hiſtoriarum Veritate etiam in rebus cognitu neceſſariis judicare poſſitis.*

Numiſmata hæc in quinq; Arculas diſtribui; in qualibet Arcula ſunt multæ pixides, quæ particularium Numiſmatum cum Reverſis Cellulæ quaſi & ſedes ſunt. Has, ubi Numiſmata non occurrunt, reperietis vacuas, ſed ordine ſuo ita ſignatas, ut ſtatim poſſitis invenire, & in iis Numiſmata reponere, ſi forte vobis contingat illa acquirere, quæ ipſe non potui. Ubi autem Cellulæ hæ ſua habent Numiſmata, locus tamen adhuc ſupereſt, ut alia ejuſdem

Imperatoris,

Imperatoris, ſed aliis cum reverſis poſſitis ibidem recondere, ſi quando talia vobis obtinere dabitur.

Arculas has quinq; ita diſpoſui. In primâ ſunt Numiſmata Hebraica & Græca, non omninò ſeriatim, ſed ſecundum ordinem, quem Imperatores & Reſpublicæ in antiquâ Græciâ liberè ferre poſſent. In ſecundâ ſunt Familiæ Romanorum, è quibus ſummi illi viri, qui Rempublicam illam evexerunt in Imperium, prodiere. Et hæ ordine alphabetico ponuntur, ut citiùs omnibus occurrant, cum ordo vel dignitatis, vel antiquitatis, & difficilior ſit, & paucis cognitus, & fortè incertior. In tertiâ & quartâ ſunt Numiſmata Imperatorum à Julio Cæſare *ad modernum Imperatorem, & ſeriatim ſecundum vices & ſucceſſiones ſuas. Sed tertia continet Romam Ethnicam à* Julio Cæſare *ad* Conſtantinum, *unà cum Interfectoribus* Julii, *& aliis, qui licet legitimè Imperatores non fuerint, Nummos tamen cudêrunt. Quarta verò pari methodo Romam Chriſtianam à* Conſtantino *Magno, ad* Ferdinandum *Romano-Germanicum Imperatorem nunc rerum potitum. In quintâ demum ſunt Numiſmata Britannorum per omnes, quas ſubiere, temporum & fortunarum vices, ſub Romanis, Saxonibus, Danis, Normannis, ſub Heptarchiâ & Monarchiâ à* Julio Cæſare *Inſulam hanc invadente, ad Pientiſſimum & Juſtiſſimum Principem,* Carolum *ejus nominis primum, nunc Regum pacatiſſimè moderantem: Qui diu floreat & ſerus in Cœlum rediens, Sceptra tuta & fælicia ſuis relinquat.*

Quo melius hæc omnia & vobis innoteſcant, & poſteris, Librum paravi, in quo ſingulo ordine deſcriberentur, quæ in quinq; prædictis Arculis contenta ſunt; cum Notulis & Characteribus quibuſdam, quibus ſcire poteſtis, quæ Numiſmata in Arculis hiſce repoſita ſunt, & quæ adhuc deſunt, quo diligentius ea indagare ſatagatis. Librum hunc præ aliis negotiis adhuc perficere non potui, ſaltem non limatius deſcribere, qui unà cum aliis Manuſcriptis in Bibliothecâ collocetur; ubi etiam Arculas ſitas volo. Sed quamprimum ſupremam manum appoſuero, eum vobis mittam omni Cura ſervandum. Et hoc à Vice-Cancellario obnixiùs peto, ne extrahantur Numiſmata, vel ſedibus ſuis moveantur, donec Librum hunc directorium acceperitis.

Arculis hiſce quinq; unica Clavis inſervit. Duas tamen miſi; harum altera penès Vice-Cancellarium pro tempore exiſtentem ſervetur; alterâ penes Bibliothecarium, ſed eum Primarium dutaxat, (non inferiorem vel Deputatum) quos juratos velim de tutâ Cuſtodiâ, de non trahendâ, Clavi alteri cuicunq; ſub quocunq; prætextu, de non aperiendis Arculis vel earum aliquâ, & de non extrahendis Numiſmatibus, vel ad uſum Studentium, vel ad aſpectum Peregrinorum, (ſi fortè deſiderent) niſi prout eorum alter tam diu & continuò præſens fuerit, quam Arculæ apertæ ſunt. Nec volumus plures unâ Arculas ſimul apertas eſſe; Nec alterutrum prædictorum Numiſmatum extrahere, niſi ex unâ Pixide, vel Cellula ſimul, ne occaſio detur, aut malè reponendi, aut fortè ſurripiendi. Et quo melius & tuto, & in ordine ſuo ſerventur omnia, volumus, ut bis ad minimum in quolibet Anno (tempore à Vice-Cancellario aſſignando) comparentur ſingula Numiſmata cum Libro, & ſi jactura aliqua fiat, quamprimum reſciri poſſit, & aut reſarciri, aut cautius de reliquis in poſterum curari.

Inſuper, etiamſi ab Idololatriâ abhorret animus, tamen quo vobis contemptui ſit

Two Idols ſeiz'd

ſit magis Gentium vecordia, duo accipietis ſuperſtitionis Ludibria; Idola duo, Unum Ægyptiorum vetus, alterum Heſternum Indorum occidentalium Ridete cæcam inſaniam, & unà mecum gratias agite Beatiſſimæ Trinitati præcipuè autem Domino Jeſu Chriſto, qui ſemetipſum veritatem nobis revelavit. Non fecit taliter omni genti. Deus Optimus Maximus vos veſtraq; cuſtodiat, ſoſpitetque, ut adventum Regium, cum gaudio expectare poſſitis, & præſentia frui, ſicut vovet.

Datum ex ædibus meis Lambethanis, Junii 16. 1636.

Amicus veſter & Cancellarius

W. CANT.

Viris mihi amiciſſimis, Doctori *Pink* Vice-Cancellario, reliquiſq; Doctoribus, Procuratoribus, nec non ſingulis in Domo Convocationis infra Alma Univerſitate *Oxon.* Congregatis.

Reverendiſſime Cancellarie,

Thanks from the Univerſity for perfecting and confirming the Statutes.

AFfectus noſtros Te manu tenere, eoſq; efficaciùs regere, quàm vel poteſt illucens Ratio, vel Angelus aſſiſtens, quid mirum? Immiſiſti enim conjuncta Stimulis Lora, Libertatibus Leges, & utraſq; tam ſuavi internexas moderamine, ut fiant Privilegia pretium Obedientiæ, & Statuta Licentiæ frænum. Gravari nos poſſe, exiſtimas neceſſario hoc vinculo, quod ſoli nos alligat felicitati? Gravemur itaq; irradiato intellectu, integritate morum, illabi conſcientiâ, pace, favore, & gratiâ, his omnibus gravemur. Imo potiùs confundimur gloriandi ardore, & ſtudio gratitudinis. Gloriari poſſumus non operâ, ſed Fautoribus noſtris; quorum auſpiciis id expeditè, & inopinato effectum eſt, quod Sæcula anteriora ſæpe & fruſtra cogitarunt; quod facto conatu velut inſuperabile deſtituit arduus ille Wolſeius. *Indigeſta veterum Statutorum congeries, cujus repurgandæ cura molimen ridiculum videbatur. Adſtantibus in ſerenam emicuit compagem; Ideoq; pari ferit ſtupore nos etiam fruentes, & fruitionis incredulos, ac ſi Chaos alterum coram oculis noſtris in Mundum harmonicè concinnatum aſſurgeret. Reſurrectionem quandam Pandectæ hujus agnoſcimus, in eâ Fæces tam purè exuſtas, additamenta tam glorioſè induta, ſimulq; ordinem tam diſtincte lucideq; diſpoſitum, ut, quamvis ſit eadem, multo tamen ſanctior, multo ſplendidior emergat. Quibus itaq; gratiarum Cumulis compenſabimus indefeſſam veſtræ bonitatis pertinaciam, quæ nec tuo, nec alieno perpercit ſudori, quæ nec pacem regiis auribus, manibuſq; permiſit, donec deſperatum hoc opus, ultimo examine, ſupremo ſigillo, & imperiali authoritate perfectum, exiret? Tacere non poſſumus incredibilem veſtram in tantâ ſedulitate Prudentiam, quæ experiendo aptavit Jugum, priuſquam affixit, & accuratiſſime recognitionis ergo annum integrum operi conſummato indulſit, quoniam in annum Platonicum duraturo. Implicuiſti nunc demum nexu indiſſolubili Regem & ipſius Alumnos: Illum, ut propugnet, quæ nos condidimus, Statuta, quia ſua; Nos vero, ut iis lubentiſſimè obſequamur, quæ manus Regia obſignavit, quoniam & noſtris.*

Tantæ

Tantæ firmitudini accedit Honor & Reverentia, eaq; Oxonienſi *longè protentior Pomerio. Dum enim Conſtitutiones noſtras claudit Sanctio Regalis, fiunt illæ ex Academicis planè Epidemicæ, foroq; externo venerabiles ac Noſtro. Si* Carolus *Regum optimus* Juſtinianum *ſe nobis præſtiterit, certe* Triboniani *locum ſubiiſti & Tu; ſi Regi auguſtiſſimo confirmata debeamus Statuta, Regem debemus Paternitati veſtræ hæc nobis confirmantem. Num vice gratitudinis fidem in obedientiam expectas? Legibus tam ſalutaribus Collum ſubdere, & earum in verba jurare (quod ſine perjurio antea vix potuimus) alterum eſt beneficium. Ujq; adeo merſi ſimus Beneficiorum tuorum Abyſſo; Sin obſequi ſit mergi, mergemur.*

E domo noſtra Convocationis, Junii 23, 1636.

Sanctitati veſtræ obſequentiſſimè devoti

Oxon. Acad.

Ex Decreto Convocationis in Aſſimulatione parva ſecundo die Julii, 1636. *Altera pars ſive una pars Indenturæ quadripartitæ de eligendis, ſtabiliendis, & confirmandis tribus Sociis ex Inſulis* Jerſey, *&* Garnſey, *publicè Sigillo Univerſitatis munita erat; & altera pars Indenturæ ſigillanda fuit Communi Sigillo Collegii* Exon. *Collegii* Jeſu, *& Collegii* Pembrochienſis; *in quæ Collegia Socii prædicti ex fundatione Sereniſſimi Regis noſtri* Caroli, *eligendi ſunt imperpetuum, & admittendi juxta tenorem Indenturarum hinc ſigillatarum.*

Three Fellowſhips in *Oxford* given by King *Charles* to Scholars of the Iſles *Jarſey* and *Garnſey*.

Reverendiſſime Cancellarie,

VOcitemus Te licet Academiæ Patrem, Ductorem, Angelum, Arch-Angelum, ecquid minus? Agnoſcimus Te ampliſſimam divinæ Munificentiæ Ciſternam, quam innumeræ quidem fiſtulæ adimplent, duæ verò exhauriunt, Eccleſia & Academia. Adeo denſa & pluſquam quotidiana huc defluunt ex te Beneficia, ut iis aptè memorandis ægrè ſufficiat Calendarius, tametſi raſus, & nominum vacuus. Quin & eadem quotannis crescunt, & redeunt ſolennem in morem Veris ac Meſſis. Anno ſuperiore Libros accepimus Manuſcriptos numeri multitudine, rerum pondere, Linguarum varietate, O quantum immanè mirabiles! Tranſmiſiſti hoc Anno Centum & octoginta ejuſdem Opulentiæ! Hi pari legum religione loco contiguo reponendi, Socios eo facilius agnoſcent quod compellare poſſunt Nativo Idiomate. Unde Acervus iſte Literarii Theſauri? unde his æſtus Linguarum, ac Donum Apoſtolico proximum? Num devaſtata Germaniæ Gaza terram appulit pacificam, & ad manus veſtras, hoc eſt, noſtras quam citiſſimè deveniret? Nunquid venti in mandatis acceperunt, omnes Mundi cultiores plagas diverrere, ut mitidiſſimas Europæ, Aſiæ, Africæq; *Gemmas in alterum hunc orbis* Britannici *oculum preſſè contraherent? Quàm gratum hoc erit exteris Nationibus in Orbe penitus diviſo, domi vivere, ſuaſq; Dialectos; ſi non audire, ſaltem videre ac legere! Enitabimur ipſi poſſe Nos itidem in* Bodeleiano *Tuoq; Sacrario Solis veſtigia proſequi, & utrumq; ipſius terminum perluſtrare. Libris hiſce conjunctam dediſti, æream Sereniſſimi Regis Effigiem, eamq; non minùs Emblemate, quàm loco conterminam. Is enim dignior Univerſis Dominari Populis, quàm nos Linguis. Æs illud exterius interiori figet memoriæ alteram & æque perennem Regis Munificentiſſimi Effigiem. Dum* Carolus *deſuper imminebit inſpector, & ſtabit pro*

Thanks from the Univerſity for my ſecond Manuſcripts, Coyns and the Effigies of King *Charles* in Braſs.

Ferulâ Sceptrum, difficile erit ſtudiis non incumbere verecunde & ſeriò: tanti Magiſtri Contemptores, certè graviori nomine defidiam luemus; nec tantum audiemus ignavi, ſed in illum æque rebelles, ac in Te ingrati. Poſtquam Libris ditaſti Academiam, inveniſti etiam, quomodo eruditam faceres divitiis. Quinq; miſiſti Arcas, eaſque (ex fruſtra querulas largitor) non Nummis refertas, ſed tamen Numiſmatis, ſed pluſquam Margaritis. Illic ediſcere licet Hiſtoriam ex Auro, illic Imperatorum geſta, & ſeries temporum in Pecunia ſpeculari, eaſque non pigro ſcrutinio diſquirere, ſed uno intuitu percipere. O nos fælices, & miris modis ſtudioſi, qui ne tempus inutiliter abſumamus, ſecula tenemus, & opes avari, Arcis in luſa. Nonnè ſatis fuit (O Beneficentiæ avidiſſime!) ſimulachrum poſuiſſe unius, unius inſtar omnium Caroli, *niſi in typis tranſmitteres tot Sceptrigeros, à Monarchiâ ſecundâ ad diem uſque hodiernum deductos. Quid manu oculiſque verſamus* Græciæ *liberæ Dynaſtas,* Romæ *creſcentis Patricios, Adulta, Imperatores? Quid Reges denique* Britannos *à* Cæſare *ad* Carolum? *Uno hoc ultimo contenti acqueſcimus. Si de veſtra Celſitudine habenda ſit Panegyris, non eſt, cur ſanus Orator, artificialis memoriæ auxilia aliunde appetat, quàm ex veſtro Numiſmatum Theſauro. Illic in quinque Ciſtis complures Pixides, in Pixidum loculis fæcundiores locillos, in iis inſerta reperiet ſigna & imagines, quarum fidei encomiorum tuorum Claſſes partiri poſſit ac tuto concedere. Ex abundantiâ veſtrâ cumulatim accepimus adhuc plura, duo Idola, miſeranda ſuperſtitionis ſpectacula, eademque veri Cultûs ſolamina; è quibus etiam non ingrati agnoſcimus, quantum ſuperet vir bonus Ethnicorum Deos. Aſtrolabium inſuper Arabicum miſiſti, à* Seldeno *laudatiſſimo, quia meritiſſimo, acceptum; ſublimi hoc inſtrumento, capiemus fortaſſis aliqui altitudinem ſtellarum, ut vix, aut ne vix unus altitudinem Angeli dona tam numeroſa cœlitùs deferentis Viciſti ſane, viciſti ſpem omnem æquæ gratitudinis: Enitemur tamen (quod ſolum poſſumus) tot Regum antiquorum imaginibus unam adjicere, unam optimi Præſulis, nempe tuam. Enitemur pro tot libris, legentium animas, pro tot exterorum Linguis tuorum Corda, pro Effigie Regali ſequacitatem umbræ parem, pro Aſtrolabio Arabico, Radiationis veſtræ meditamen, pro Idolorum Ethnicorum Ludibriis conceptiſſimas ad Deum inconceptibilem preces, ſummâ quâ poſſumus, fide & conſtantia rependere.*

E Domo veſtræ Convocationis, Julii 9. 1636.

Sanctitatis Veſtræ

Devotiſſima Cultrix

Oxon. Acad.

St. *John's* Buildings finiſht.

This year the Buildings which I began in St. *John Baptiſt's* College *Anno* 1631. were fully finiſht. Theſe Buildings coſt me the full Sum of ——

The new Convocation Houſe.

The new Convocation Houſe at the Weſt end of the great Library, with an addition over it to the ſaid Library, was begun to be built in *May* 1634. and all the Stone Building was finiſht in *July* 1636.

In

In this year were the Windows of *Queen's-College* Chappel glazed with coloured Glaſs, compleatly finiſht, which were begun in the year 1633. The Windows of *Queen's Col.* Chappel.

AFter my hearty Commendations *&c.* The Time will put both my ſelf and you in mind, that I have troubled Dr. *Pink* with the Vice-Chancellourſhip now two Years together; and I muſt give him this Teſtimony, that his Care and Pains together with his Judgment, in managing all buſineſs incident to that troubleſom Office, hath not only been very great in it ſelf, but hath equalled the beſt and moſt careful Endeavours of any his Predeceſſours. And as I give him hearty thanks for it, ſo is he much bound to God and my ſelf with him, for the great Bleſſing with which he hath guided and ſupported all his Actions. And I cannot but profeſs unto you, that he hath deſerved exceeding well, not of my ſelf only, but of the whole Univerſity, and of every Man in particular, whoſe Sons have been bred there, during the time of this his Government. But for this Vigilancy and pains of his I muſt not overload him, but think upon ſome other worthy and able Man to ſucceed, that may, and will not take upon him the Office only, but go in the ſame way, into which he hath led him. And after ſome deliberation I have fixed my reſolution upon Dr. *Bailye*, Preſident of St. *John's-Coll.* and Dean of *Sarum*, upon whom I ſhall be for'ced to lay the greater burthen, if his Majeſty hold his Gracious pur poſe of Honouring the Univerſity with his Preſence this preſent Year: And he will therefore need all the aſſiſtance, that either his Predeceſſours, and the reſt of the Heads can give him. Theſe are therefore to pray and require you to allow of this my Nomination and Choice of Dr. *Baylie* to the Vice-Chancellourſhip; and I will not doubt but that you will all afford him your beſt Advice, Counſel and help, to the performance of all ſuch things, as may any way concern the Honour and good Government of the Univerſity. So I bid you all heartily Farewel, and reſt, Dr. *Baylie* Preſident of St. *John's* choſen Vice-Chancellour.

Lambeth,
July 12.
1636.

Your very loving Friend

and Chancellour,

W. CANT.

To my very loving Friends, the Vice Chancellour, the Doctors, the Proctors, and the reſt of the Convocation of the Univerſity of OXFORD.

S. in Chriſto.

Sir,

My Letters to the Vice-Chancellour about the ſettlement of the Plays in *Oxford* againſt his Majeſties coming.

SInce I writ laſt to you, the Dean of *Chriſt-Church* came to me, and acquainted me with two things, which are very neceſſary you ſhould both know and remedy.

The one is, that the Univerſity ſeems to be unwilling to contribute to the Charge of the Plays, which are to be at *Chriſt-Church*. Now this charge, as by reaſon of their Building, they are not able to bear alone; So I muſt needs acknowledge, there is no reaſon, that they ſhould, whatever their ability be: For the King is to be entertained by *Oxford*, not by *Chriſt-Church*. And that he lyes there, is but for the Conveniency of the place, where there are ſo many fair Lodgings for the great Men to be about him. Indeed if *Chriſt-Church* men will ſay, they will have no Actors, but of their own Houſe, let them bear the charge of their own Plays on God's name: But if they will take any good Actors from any other College or Hall, upon trial of their ſufficiency to be as good, or better than their own; then I ſee no reaſon in the World, but that the whole Univerſity ſhould contribute to the Charge. And I pray ſee it ordered, and let your Succeſſour follow you accordingly.

The Univerſity to contribute to the Plays at *Chriſt-Church*.

The materials of the Plays to be ſafely laid up and kept.

The other is, that ſince the Univerſity muſt contribute to this Charge, (for ſo it was done when King *James* came, and at the laſt coming of Queen *Elizabeth*, both within my own memory) I hold it very fit, that all the Materials of that Stage, which are now to be made new, and the *Proſcenium* and ſuch Apparel whatever it be, as is wholly made new, ſhall be laid up in ſome place fit for it; to which the Vice-Chancellour for the time being ſhall have one Key, and the Dean of *Chriſt-Church* the other, that it may not be loſt, as things of like nature and uſe have formerly been. And if any College or Hall ſhall at any time for any Play or Show that they are willing to ſet forth, need the uſe of any, or all of theſe things, it ſhall be as lawful, and free for them to have and to uſe them, as for *Chriſt-Church*; Provided that after the uſe, they do carefully reſtore them to the place whence they were taken. And to the end theſe things may be kept with the more ſafety and indifferency to the Univerſity, I think it very fit that an Inventory be made of them, and that one Copy thereof remain with them, at *Chriſt-Church*, and the other in ſuch fit and convenient place, as the Vice Chancellour and the Heads ſhall agree on. For my part I think it fitteſt, that an Inventory ſhould be kept in the Univerſity

Univerſity Regiſtry, that ſo you may not only have acceſs to it, ſo often as you ſhall have cauſe, but alſo leave it ready for direction in future times in like Caſes of expence. And I think it not amiſs, that theſe my Letters which concern the ordering of theſe Buſineſſes, ſhould be Regiſtred alſo.

My Letters concerning the buſineſs of the Plays to be regiſtred.

And further, that the Univerſity may ſee, how the Money, which they allow towards theſe Charges is expended, I think it very requiſite, that your ſelf and the Heads ſhould name three or four Men of good experience in thoſe things, that may ſee at what Rates all things are bought and paid for: And an Accompt delivered in to the Vice-Chancellour and the Heads, at ſuch time, as the Vice-Chancellour, ſhall call for them. And alſo that, their Hands be ſet to both Copies of the above named Inventories. I have thought upon Dr. *Fell*, Dr. *Sanders*, and the Warden of *Wadham*, as very fit Men for this purpoſe; And if you and the Heads ſhall think it requiſite to joyn any more to them, you may name whom you pleaſe.

Four experienced men to be appointed to look to the rates of the Materials for the Plays.

For the Play, which I intend ſhall be at St. *John*'s, I will neither put the Univerſity nor the College to any Charge, but take it wholly upon my ſelf. And in regard of the great trouble and Inconvenience, I ſhall thereby put upon that Houſe, as alſo in regard it ſhall ſet out one of the Plays by it ſelf, I think there is great reaſon in it, and do therefore expect it, that no Contribution ſhould be required from St. *John's* towards the Plays at *Chriſt-Church*. And I pray let me have an Accompt from you of the ſettlement of theſe things. So I leave you to the Grace of God, and reſt,

Croydon, July 15. 1636.

Your loving Friend

W. CANT.

Reverendiſſime Cancellarie,

Thanks from the Univerſity for ſetting up the Arabick Lecture, which I founded for my own time, (having not means to make it perpetual) in hope, that by Charity it may grow into perpetuity. I appointed Mr *Edw. Pocock.* of *C. C. C.* my Reader, and the Stipend I allow is 40*l.* Per Annum.

TEnſis ad Cælum Palmis, contemplamur attoniti inexplebilem veſtrum largiendi Ardorem, Benficia omnino ædificas, & ſuperſtruere feſtinas donis præmiſſis facultatem utendi. Cum enim Academiam ſtupefeceris Arabico Librorum Theſauro, mox eos intelligendi cauſâ Prælectorem Arcani Sermonis impenſè fundaſti: per oculos, per aures immanat eadem perpetua liberalitas. Prælectorem iſtum non ſolo fundaſti hortamine, verùm Te tuâ; Tuâ quamdiu vita & res ſupererit; hoc eſt, (ſi votis annuerit Deus) ultra ſæculum in æternum. Vim omnem effundis in Te poſitam, & aliorum legare pergis voluntatem; una cum beneficiis, Exempla largiris; & velut proprium dedignatus, non ultra ſatis fælicem reddidiſſes Academiam, niſi prorſus Arabicam; utrumq; Polum, utrumq; Solem, imò & Globum utrumq; revolvis animo, & ſumptu ſtudioſo diſquiras novo tuæ Academiæ

Ornamenta

Ornamenta. Præoneroſa benefaciendi Conſuetudine diductus es, & tantùm non egenus, ut emineas in mediocritate rerum, ſed virtutum Apice habentium, ac non habentium longe munificentiſſimus. Siſte manum, ſiſte, ne premat Te virtus nimia; totum enim Te ſigis, atq; inſumis emolumento noſtro. Nullus unquam Filius ſic Matrem ſugendo exhauſit, ac Te Patrem filia Academia: Filiam nunc dicas, quæ fuit Mater; cum eam ex ruinis regenitam lautiori Fronte perpoliveris, & Ore novo mox loqui decueris. Nos itaq; licet nondum Sermone Arabico (Donum enim hoc veſtrum eſt) certe gentium omni genere pectore gratias conceptiſſime recumulamus; ſemperq; retinebimus ſub linguis omnibus unam animi devotiſſimi Effigiem.

E Domo noſtræ
Congregationis
Aug. 10, 1636.

Sanctitatis veſtræ

humillima Cultrix,

Oxon. Acad.

Concerning my Entertainment of the King at *Oxford*.

THis year his Majeſty and the Queen invited themſelves to me to *Oxford*, and brought with them *Charles*, Prince Elector Palatine, and his Brother Prince *Rupert*, being both then in *England*. They came into *Oxford* at the end of this Summer's Progreſs on *Munday Auguſt* 29. The Vice-Chancellour made a very good Speech unto them, where my ſelf and the Univerſity met them, which was a mile, before they entred the Town. That Speech ended, they paſſed along by St. *John*'s, where Mr. *Tho. Atkinſon* made another Speech unto them very brief, and very much approved of by his Majeſty afterwards to me. Within *Chriſt-Church* Gate, Mr. *William Strode* the Univerſity Orator entertained them with another Speech, which was well approved. Thence the King accompanied his Queen to her Lodging, and inſtantly returned, and went with all the Lords to the Cathedral. There after his Private Devotions ended, at the Weſt Door Dr. *Morris*, one of the Prebendaries entertained him with another ſhort Speech, which was well liked. And thence his Majeſty proceeded into the Quire, and heard Service. After Supper they were entertained with a Play at *Chriſt-Church*, which was very well penn'd, but yet did not take the Court ſo well. The next day being *Tueſday*, the King came to Service ſoon after 8 in the Morning. It was at *Chriſt-Church*, and Mr. *Thomas Brown* being then Proctor, made an excellent Sermon, which gave great Content. The Sermon ended, The Prince Elector, and his Brother Prince *Rupert*, attended by many of the Lords, came to the Convocation-Houſe, where the Place was full of Univerſity-Men, all in their Forms and Habits very orderly. And the two Princes with divers Lords, were pleaſed to be made Maſters of Art; and the two Princes Names were by his Majeſty's leave entred in St. *John*'s College to do that Houſe that Honour for my ſake. In Convocation the Vice-Chancellour having firſt placed the Princes, and briefly expreſt the cauſe of that Convocation, I made a ſhort Speech, which here follows *in hæc verba*.

I came into *Oxford* to make things ready for this entertainment upon *Thurſday Auguſt* 25. I came in privately at Dinner hour, having ſent moſt of my Servants thither the night before, and my ſelf lay that night at my Ld. of *Oxford*'s.

Auguſt 30.

The two Princes names entred in St. *John*'s College.

Florentes

Florentes Academici, & hoc tempore florentiſſimi quibus Caroli *Regis & Pientiſſimi & Prudentiſſimi: ſimulq;* Mariæ *illuſtriſſimæ Heroinæ, Conſortis ſuæ chariſſimæ, præſentiâ frui datur. Nec eâ ſolum, ſed & præſentiâ eximiæ ſpei Principum, Nepotum M.* Jacobi *Sacratiſſimæ Memoriæ Monarchæ, & de Academia Literatiſq; omnibus optimè meriti; Principes hi ſunt, & hoc Titulo, & ſuo, omni honoris genere digniſſimi. Vos eos omni, quo poteſtis, proſequimini.*

Quid expectatis ultrà, Academici? An ut ego Oratorio in hoc Senatu fungar munere? At illud & memoria, curis ſimul & annis fracta, & lingua per ſe inculta, & deſuetudine loquendi hæſitans; & præſens negotium, quod ad alia feſtinat, omnino Prohibent. Nec Principes hi Precereſce illud à me expectant, Cui aliud ſatis jam incumbit negotium: & qui illis brevitatem in omnibus ſum pollicitus.

Breviter itaq; quod ad vos attinet, Principes, non Ortu magis quàm Virtutibus illuſtres. Non expectat à vobis Academia, ut poſſitis totam Entis profunditatem exhaurire, ut ſic ſitis Artium Magiſtri, ſed liceat dicere: Freta ætatis veſtræ nondum tranſiiſtis. Æſtus jam urgent juveniles. Hos diſcite ſuperare fluctus, procellas has in auras redigere, & omnium inſimul Artium Magiſtri eritis, & quid ni fortunæ? Atq; utinam noſtræ poteſtatis eſſet, cæcæ illi Deæ oculos dare, quibus virtutes veſtras cerneret, & agnoſceret jura.

Et vos etiam Proceres, Principum horum Cultores, convocata hac Academia exultat videre, & non ſolum conferre gradus ſuos in vos geſtit, quos omni honoris cultu veneratur: ſed potiùs eos conferendo, honorem ſummum gradibus ſuis quærit; quod placeat Principibus hiſce vobiſq, Pannis ſuis (nam & pannus in purpura eſt) inaugurari. Floreat ſic ſæpius Academia, & Nativis ſimul & Adoptivis Filiis gaudeat. Egregie Vice Cancellarie, ad Creationem & Admiſſionem ſimul pro Officio tuo deſcende.

The 2 Princes and other Honorable Perſons made Maſters of Art.

After this the Vice-Chancellour proceeded, made another ſhort Speech, and after Creation and Admiſſion of the Princes and and other Honourable Perſons, ended the Convocation. That finiſht, they all returned to *Chriſt-Church* to attend upon the King, (the Princes having formerly in the Morning ſeen ſome of the fair Colleges.) Then the Queen being not ready, the King with the Princes and the Nobles, my ſelf alſo waiting upon him, went to the Library, where the King viewed the New Buildings and the Books, and was entertained with a very neat Speech made by the Son of the Earl of *Pembrook* and *Montgomery*, then Lord Chamberlain.

Then word was brought up, that the Queen was come. So the King went into the Coach to her, and they went away to St. *John*'s to dinner, the Princes and Nobles attending them.

When they were come to St. *John*'s, they firſt viewed the New-Building, and that done, I attended them up the Library Stairs; where ſo ſoon as they began to aſcend, the Muſick began, and they had a fine

fine ſhort Song fitted for them, as they aſcended the Stairs. In the Library they were Welcomed to the College with a ſhort Speech made by ——————one of the Fellows.

The King and Queen; Prince Elector, and Prince *Rupert* with other Honorable Perſons feaſted by me at S. *John's*.

And Dinner being ready, they paſſed from the old into the new Library, built by my ſelf, where the King, the Queen, and the Prince Elector dined at one Table, which ſtood croſs at the upper end. And Prince *Rupert* with all the Lords and Ladies preſent, which were very many, dined at a long Table in the ſame Room. All other ſeveral Tables, to the number of 13 beſides theſe two, were diſpoſed in ſeveral Chambers of the College, and had ſeveral Men appointed to attend them; and I thank God I had that happineſs, that all things were in very good order, and that no man went out at the Gates, Courtier or other, but content; which was a Happineſs quite beyond Expectation.

When Dinner was ended, I attended the King and the Queen together with the Nobles into ſeveral withdrawing Chambers, where they entertained themſelves for the ſpace of an hour. And in the mean time I cauſed the Windows of the Hall to be ſhut, the Candles lighted, and all things made ready for the Play to begin. When theſe things were fitted, I gave notice to the King, and the Queen, and attended them into the Hall, whither I had the happineſs to bring them by a Way prepared from the Preſident's Lodging to the Hall without any the leaſt diſturbance; And had the Hall kept as freſh and cool, that there was not any one perſon when the King and Queen came into it. The Princes, Nobles, and Ladies entred the ſame way with the King, and then preſently another Door was opened below to fill the Hall with the better ſort of Company, which being done, the Play was begun and Acted. The Plot was very good, and the Action. It was merry, and without offence, and ſo gave a great deal of content. In the middle of the Play, I ordered a ſhort Banquet for the King, the Queen, and the Lords. And the College was at that time ſo well furniſht, as that they did not borrow any one Actor from any College in Town. The Play ended, the King and the Queen went to *Chriſt-Church*, retired and ſupped privately, and about 8 a Clock, went into the Hall to ſee another Play, which was upon a piece of a Perſian Story. It was very well penn'd and acted, and the ſtrangeneſs of the Perſian Habits gave great Content; ſo that all Men came forth from it very well ſatisfied. And the Queen liked it ſo well, that ſhe afterwards ſent to me to have the Apparel ſent to *Hampton* Court, that ſhe might ſee her own Players act it over again, and ſee whether they could do it as well, as t'was done in the Univerſity. I cauſed the Univerſity to ſend both the Clothes, and the Perſpectives of the Stage; and the Play was acted at *Hampton* Court in *November* following. And by all Men's confeſſion the Players came ſhort of the Univerſity Actors. Then I humbly deſired of the King and the Queen, that neither the Play nor Cloathes, nor Stage might come into the Hands and uſe of the Common Players abroad, which was graciouſly granted.

The latter Play at *Chriſt Church* acted over again by the *Queen's* Players at *Hampton Court*.

But

But to return to *Oxford*. This Play being ended, all Men betook themſelves to their reſt, and upon *Wedneſday* Morning *Auguſt* 31. about Eight of the Clock, my ſelf with the *Vice-Chancellor* and the *Doctors* attended the coming forth of the *King* and *Queen*; and when they came, did our Duties to them. They were graciouſly pleaſed to give the Univerſity a great deal of thanks; and I for my ſelf, and in the Name of the Univerſity, gave their Majeſties all poſſible thanks for their great and gracious Patience and Acceptance of our Poor and mean Entertainment: So the *King* and the *Queen* went away very well pleaſed together.

That *Wedneſday* Night I entertained at St. *John*'s, in the ſame Room where the *King* Dined the Day before, at the long Table, which was for the Lords, all the Heads of Colleges and Halls in the Town; and all the other *Doctors*, both the *Proctors* and ſome few Friends more; which I had employed in this time of Service; which gave the Univerſity a great deal of Content, being that which had never been done by any *Chancellor* before. I ſat with them at Table, we were merry, and very glad that all things had ſo paſſed to the great ſatisfaction of the *King*, and the honour of that place.

Upon *Thurſday*, *September*, 1. I Dined privately with ſome few of my Friends: And after Dinner went to *Cuddeſden* to my ancient Friend, my Lord the Biſhop of *Oxford*'s Houſe, there I left my Steward, and ſome few of my Servants with him at *Oxford* to look to my *Plate*, *Linnen* and other things, and to pay all Reckonings, that no Man might ask a Penny after we had left the Town; which was carefully done accordingly. Upon *Friday*, *September* 2. I lay at a houſe of Mr. Juſtice *Jones*'s of *Henley* upon *Thames*, upon his earneſt Invitation. And upon *Saturday*, *September* 3. (God be thanked) I returned ſafe home to my Houſe at *Croyden*. The week after, my Steward and other Servants, which ſtaid with him, came from *Oxford* to me; where the Care of my Servants, with God's Bleſſing upon it, was ſuch, as that having borrowed all the *King*'s *Plate*, which was in the Progreſs, and all my Lord *Chamberlain*'s, and made uſe of all mine own, and hired ſome of my *Gold-ſmith*, I loſt none, but only two *Spoons* which were of mine own *Plate*, and but little of my *Linnen*.

My Retinue (being all of my own, when I went to this Entertainment) were between 40 and 50 Horſe; though I came privately into *Oxford*, in regard of the nearneſs of the *King* and *Queen*, then at *Woodſtock*. There was great ſtore of Proviſion in all kinds ſent me in towards this Entertainment; and yet (for I bare all the Charge of that Play, which was at St. *John*'s, and ſuffered not that poor College to be at a penny Loſs or Charge in any thing) beſides all theſe ſendings in, the Entertainment coſt me.....

Salutem in Chriſto.

SIR,

Novem. 26. My Letters to the *Vice-chancellor* about the Service to be in *Latin* at the beginning of Terms, &c.

THE Sickneſs of theſe Times, and my many other occaſions, made me forget to write to you before the beginning of *Michaelmas* Term laſt, concerning the Sermon and Prayers uſually had at St. *Maries* at the beginning of Terms, which were wont to be not ſo orderly as they ſhould, nor with ſo good Example to other places at large in the Kingdom, as ſuch a Univerſity ſhould give.

The *Communion* to be Celebrated in the *Chancel.*

For, *Firſt*, the *Communion* was Celebrated in the Body of the Church, and not in the Chancel, which, tho' it be permitted in the Church of *England* in ſome caſes of neceſſity, where there is a Multitude of People; yet very undecent it is, and unfitting in that place, where ſo few, (the more the pity) uſe to communicate at theſe Solemn times. But this abuſe I cauſed to be rectified in Dr. *Duppa*'s time, and I hope neither you nor your Succeſſors will ſuffer it to return again into the former Indecency.

Secondly, tho' none do come to thoſe Solemn Prayers and Sermons, but Scholars, and thoſe too of the beſt Rank, yet to no ſmall diſhonour of that place, the Sermon is in *Latin*, and the Prayers in *Engliſh*: As if *Latin* Prayers were more unfit for a Learned Congregation, than a *Latin* Sermon. And the truth is, the thing is very abſurd in it ſelf, and contrary to the Directions given at the beginning of the Reformation of this Church; for in the *Latin* Service Books, which were firſt Printed in the beginning of Queen *Elizabeth*, there is an Expreſs, both Direction and Charge, that notwithſtanding the altering of the ordinary Form of Prayers throughout the whole Body of the Kingdom from *Latin* into *Engliſh*: Yet in the Univerſities ſuch Prayers, unto which none, but they which were Learned did reſort, ſhould be in *Latin*. And for my part, I do much wonder, conſidering how Publick that Direction was, that the Univerſity at the beginning of Terms ſhould fall from this Ordinance, and ſo divide the Service and Sermon between *Latin* and *Engliſh*.

Upon Conſideration of this I acquainted His Majeſty both with that Printed Direction of Queen *Elizabeth*, and with the Breach of it by the Univerſity at the beginning of Terms; whereupon His Majeſty was pleaſed to give me in Charge to ſee this ordered, and to take a Courſe for a Remedy in the future, and that hereafter *Service*, *Sermon*, and *Communion*, ſhould be at all beginnings of Terms Uniformly in *Latin*, ſince none reſort to either, but ſuch, as well underſtand it. Theſe are therefore to pray and require You at ſome convenient Meeting of the Heads, to acquaint them with this Direction of His Majeſty, and to take care, that both at the beginning of the next Term, and of all Terms following, the *Service* and *Communion* be in *Latin*, as well as the *Sermon*. And that ſuch, as are not furniſhed, may

may the better provide themſelves of *Service* Books in *Latin*, ſo ſoon as conveniently they can, you ſhall do well to make it ſo much the ſooner known to the Heads. And this I muſt not forget to tell you, that when I took this firſt into Conſideration, it was thought fitting to put it into the Univerſity Statutes. But afterwards I conſidered, that ſince the Statutes were to remain to Poſterity, it would lay no ſmall Scandal upon theſe times, when they ſhould ſee by the very Statute it ſelf, what a ſtranger the Univerſity was to the Prayers of the Church in a Learned Language. And hereupon having firſt acquainted His Majeſty with this alſo, I thought it better to leave it out of the Statutes, and to reduce it to this privater way, which opinion of mine His Majeſty was pleaſed graciouſly to Approve.

Two things there are, which You and the Heads muſt take preſent care for: The One is, that the *Vice-chancellor*, and he that helps him to execute, (whoſoever he be) be in *Surplices*; but whether the *Vice-chancellor* will put on his *Surplice*, when he goes to the *Communion*, or put it on at the firſt, and ſo read *Service*, and ſit at the Sermon in it, I leave to his own Judgment; but I like the latter better, and the *Surplice* muſt be under both the Habit and the Hood. The Second is, that there muſt be care taken with the Singing Men, that they may anſwer the *Litany* and all other places of the *Service*, where they interpoſe, in *Latin*, which they may eaſily practice and be ready to perform at the beginning of the next Term; but if they cannot, the *Litany* muſt be ſung, or anſwered by the Maſters without the *Organ*, till they can: for the main buſineſs to have all things in *Latin* muſt go on. So wiſhing you all Health and Happineſs, and the Univerſity that Honour, that belongs unto Her entire, I leave you to the Grace of God, and Reſt

The *Vice-chancellor* and he that officiates with him at the *Communion*, to wear the *Surplice*.

The Singing Men to anſwer in *Latin*.

Croyden, Nov. 26. 1636.

Your very loving Friend

W. Cant.

I hope you take care that all Letters of mine, which concern Buſineſs of this or the like Nature, be Regiſtred.

My Letters to them concerning buſineſs of Importance to be Regiſtred.

Honoratiſſime Cancellarie!

Qui in commodum noſtrum quaſi afflatus raperis, Honori etiam noſtro velut de ſpeculâ ita proſpicis, ut nec rogare amplius, nec monere auſi ſimus, ne vel hinc curæ vel benevolentiæ, inde tuæ detrahere videamur, à quibus ita procedunt beneficia, ut ea jam inter mores tuos reputemus, atq; unum illud reſtare nobis arbitremur, peractis demum omnibus, gratulari. Certè, ut nil non Tibi debeamus, Academiæ non Oculum tantum Te, ſed & Manum præbuiſti. Antehac, fatemur, defecit nobis ille donandi decor, qui

Thanks from the Univerſity for my delivery of their Letters to the Queen about their Play.

qui Theſes & Axiomata obſervantiæ immiſcuimus, & Syllogiſmis ſceptrum vexaturi, Abacum in aulam tranſtulimus; tum certè irruere magis quam accedere, & largiendi munditias odiſſe Academiæ Signum erat, ſed ſimul eſt opprobrium: quæq; nos quaſi Literatorum argumenta delectârunt, apud alios in Ruſticorum indicia tranſierunt. Sed dum pexum Corpus ita averſata eſt Lycæi noſtri Philoſophia, ut nec honeſtum retinuerit, & Superflua evitans, etiam neceſſaria aliqua ex parte Præciderit, eâ prorſus incuriâ (graviore enim verbo uti non licet) hoc egit, ut gratioſe ſatisfeciſſet ſolium, ſi Thura ſine Nauſeâ admiſiſſet benignè ſatis, ſi ignoviſſet Sacerdoti. Et certe intellexiſſet adhuc Academia, quam minimum eſſet beneficij donare, niſi Te nobis præfeciſſet Cœlum. Te dicimus meliorem medicum, qui non tantum ſalutis, ſed & virium & coloris rationem habes; qui non ſolùm caput Veneris noſtræ, ſed & reliquas partes ita perfeceris, ut dum nos in majoribus velis eminere, id etiam egeris, ut nec in minoribus deficiamus. Tibi ergo acceptum referimus, quod accipiantur noſtra; Tuo ſplendori, quod iſte Academiæ Nævus tollatur. Inſcitè donare, Te etenim Porrigente, etiam & fruſtula noſtra, maculata magis quam picta, id pretij induerunt, ut non tot ſimulacra, ſed tot ædificia, nec tot Veſtes, ſed tot diſtentas Syntheſes obtuliſſe viſi ſimus: adeo Luditra illa, Tuo honeſtamento aucto inter Κειμήλια *(fere dixeramus inter* Ἀναθήματα*) ponuntur, dum tam protradente dextrâ muneri noſtro non id ſolum ornamenti, ſed ea inſuper & authoritas, & Religio acceſſit, ut eodem animo receptum ſit, quo Datum. Certè antè hac Reges & Reginas magnifica audivimus nomina, jam & pia Sentimus. Ipſorum quidem Majeſtatis eſt, quod ſolium Auguſtum, Tuæ vero Curæ, quod & Nutricium habeamus.*

E Domo Convocationis
Decem. 12.
1636.

Veſtro honori & Paternitati devinctiſſima,
Acad. Oxon.

Articles of Agreement between the Univerſity of *Oxon*, and the Company of *Stationers*, Feb. 16. 163⅝.

ARTICLES, *Agreed upon, and Concluded the* 16th. *of* February, 1636. *Between the* Vice-chancellor, Proctors, *and* Heads *of Houſes in* Oxford, *and two of the* Wardens, *and ſome other of the Company of* Stationers *in* LONDON.

FIRST, the ſaid *Vice-chancellor* and *Heads* do Covenant on their Part, that the Univerſity ſhall not ſuffer the *Printers* of *Oxford*, for Three Years next Enſuing, to Print the Latin *Grammar*, called *Lilie*, nor the *Bible* *, &c. Neither ſhall they Authorize or Licenſe any other under their Power, or by Vertue of their Privilege lately granted, to Print any of thoſe otherwiſe, than as the Company of *Stationers*, and the Parties therein intereſſed ſhall permit.

* The Books are ſpecified in the Order from the *Council* to the Company of *Stationers*.

Secondly,

Secondly, the ſaid *Vice-chancellor*, and *Heads* do promiſe and undertake, that an Order to this purpoſe reaſonably agreed upon by the *Council* on both ſides, ſhall be Ratified and Confirmed by Convocation under the Univerſity Seal, betwixt this preſent, and our *Lady Day* next enſuing.

Thirdly, the *Wardens* above-named, and their Brethren of the Company do Covenant, and Grant to, and with the ſaid *Vice-chancellor*, &c. That upon ſuch an Order had, and obtained from Convocation under the Publick *Seal* of the Univerſity, the Company of *Stationers* ſhall under their Common *Seal*, firmly bind their Body and Company Yearly to pay 200 *l.* unto the ſaid Univerſity, during the time expreſſed in the Order, by even and equal Portions: That is to ſay, 100 *l.* at our *Lady Day*, and an 100 *l.* at *Michaelmas*, beginning their firſt Payment at our *Lady Day* next.

Fourthly, the *Wardens* above-named do undertake to obtain this Covenant likewiſe from their Company under Seal; That in Caſe the Univerſity of *Cambridge*, and the ſaid Company ſhall agree in like manner, that the power of Printing ſuch Books be there ſuſpended, and that the ſaid Company ſhall give a greater Sum Yearly unto the Univerſity of *Cambridge* in lieu thereof: That then the ſaid Company ſhall add ſuch Sum or Sums unto the Sum formerly expreſs'd of 200 *l.* as ſhall make the Portion or Portions of Money equal with that which is paid to *Cambridge*. And the ſaid Sum well and truly paid unto the Univerſity of *Oxon* at ſuch times by equal Portions, as are before ſpecified.

Laſtly, It is intended, and the full meaning of both Parties is, that this courſe of ſuſpending their Power by the Univerſity, and the Yearly payment of ſuch a Sum by the Company of *Stationers* ſhall be renewed at the ſeveral ends of ſuch Terms of three Years, in manner and from above ſpecified; untill it ſhall be reaſonably agreed on by both Parties to relinquiſh the ſame. In Witneſs whereof the Parties abovementioned have interchangeably ſet to their Hands.

Rich. Baylie, Vice-can. *Oxon.*
Jo. Prideaux, *Exon.* Rector.
Ro. Pincke, Cuſt. Coll. Novi.
Phil. Parſons, Aulæ Cerv. Princip.
Tho. Walker, Coll. Univerſ. Magiſt.
Tho. Brown, Procur. *Senior.*

Salutem in Chriſto.

SIR,

The Copy of a part of my Letters to the *Vice-chancellor* about the *Stationers* agreement, and the reſerving of the 200 *l. Per Ann.* for the ſettling of the Learned *Preſs* *Feb.* 24.

I Have received your Letters, by the *Stationers*, and with them a Copy of the *Articles* agreed upon between you. Theſe *Articles* I can find no fault with; For certainly it will be more beneficial to the Univerſity for the advance of a Learned *Preſs* to receive 200 *l.* a Year, than to print *Grammars* and *Almanacks*, &c. And more Honour too, when it ſhall appear, to what extraordinary good uſe you turn this Money. I have therefore directed them to my *Counſil* to draw the Agreement upon theſe *Articles* in Form, and ſo to ſettle the buſineſs; and they give good Reaſon why the fourth *Article* ſhould be ſecured apart: But I like the Concluſion beſt of all; Namely, That this Agreement may determine at the end of Three Years, if the Univerſity find it ſo fitting for them.

For *Cambridge*, as I know not, what they will do in this buſineſs, ſo neither will I be forward to meddle with them, but leave them to uſe their Privilege in ſuch ſort, as themſelves ſhall think beſt. True it is, that when Biſhop *Harſenet*, one of their own, was ſo far from aſſiſting, that he oppreſſed their Privilege, and diſſwaded me; yet I ſtuck cloſe to them, and carryed their Buſineſs alone: Nevertheleſs, they ſhall never be able to go tell my Lord their *Chancellor*, that I offer to force their Privilege in the leaſt. Yet if any difference between Them and the *Stationers* come in publick, I ſhall moderate things according to reaſon, as far as I can.

Now in the mean time I ſhall require this of you, and your Succeſſors, that this Money, which you yearly receive, may be kept ſafe, as a ſtock apart, and put to no other uſe, than the ſettling of a Learned *Preſs*; and I think it were not amiſs, that ſome handſome Regiſter-Book were bought, in which might be kept alone your Acts concerning the Settlement of the *Preſs* aforeſaid, and in another part of the Book all your Receipts, and all your Diſburſements: And if you and the Heads like this Propoſal of mine, I would then have you order it ſo by an Act of Convocation: And I will preſently acquaint the King, what great good uſe we are like to make of the gracious Privilege he hath granted, leaſt any other Man ſhould tell him, we have baſely ſold it.

The *Doctors* made at his Majeſties late being at *Oxford* either to pay 20 *l.* a Man, or to do their Exerciſe. And this to be Publiſhed in Convocation.

Now to your other Letters. And firſt I pray, uſe any fit means by Letters or otherwiſe to ſend to the *Doctors*, that took their Degree at his Majeſty's late being in *Oxford*, that each of them repair to the Univerſity, and perform their Exerciſe before the Act next enſuing, or pay their 20 *l.* a Man, according as was ordered at the time of their Preſentation. I would likewiſe, you would let them know, that this 20 *l.* a Man ſhall be turn'd to no other uſe, than to the ſetting up of the Learned *Preſs*, that as many of them as mean well may be the forwarder

warder to pay it. And further, I think it were not amiſs to Publiſh this in Convocation, both that it may be known to what uſe I mean to put the Money, and withal, that their Friends may take notice, and ſend them word, if they will, that I am reſolved ſo ſoon as the Act is over, to ſue every Man in the *Vice-chancellor*'s Court, that pays not his Money, if he have not done his Exerciſe, which I will moſt certainly do, without reſpect of Perſons: And therefore it is fit, it ſhould be made known as ſoon as may be.

About *Scholars*, frequenting the *Schools* and *Diſputations*.

I pray the next *Monday* commend me to the Heads, and let them know, that I expect from them all, that their ſeveral Companies frequent the *Schools* diligently, and behave themſelves there orderly and peaceably; and I expect from your ſelf and the *Proctors*, that the *Schools* be carefully look'd unto, and that the Diſputations be quick and Scholar-like, but not tumultuous: Your Predeceſſor kept them in very good order both his Years, and I hope you will not fall ſhort; And I pray tell Proctor *Brown*, that whatever his brother *Proctor* do, I expect ſervice from him.

Concerning the ſtrict obſervation of the new *Statutes*.

But my main Buſineſs of all is to put you in mind, that I have not receved any account from you all this Year, how the new *Statutes* are put in Execution, and that not only for matter of Diſputations, but for all things elſe: And the reaſon of this my Care to have an Account, is two-fold.

Firſt, If the *Statutes* fall into a neglect, and an half Performance now at their beginning, and in my own life-time, there will be no hope that ever they will recover it after; and ſo all that great and moſt uſeful Labour for the Univerſity will be loſt: And I have all the reaſon in the world to prevent this inconvenience if I can. And theſe two Years of your *Vice-chancellorſhip*, the obſervation, or the not obſervation of them therein will be a great help or hindrance to the *Statutes* for ever. Therefore I pray, as ever I ſhall intreat any thing of you, take all the care you can in this great buſineſs, and give me an Account from time to time how it proceeds: And you ſhall do well to ſend for Doctor *Turner*, and deſire him in my name to give you all the aſſiſtance he can, and you may ſhew if you will, how zealouſly I have written to you about this Buſineſs.

Secondly, Becauſe I remember I have heard, that the former *Proctors* diſtaſted ſomething about the alteration of the *Statute* for *Readers*, and that ſince that time there hath been a tranſmiſſion of that Diſtemper from *Proctor* to *Proctor*, which muſt needs do a great deal of harm, conſidering, how much they muſt be truſted with the Execution of the *Statutes*: Therefore I pray deal ſeriouſly with both the *Proctors*, but eſpecially with Proctor *Brown*, and let him know, that he can give me no Content, if for the remainder of his time he be not careful of the *Statutes*, and their due performance. And at *Eaſter*, when the new *Proctors* are choſen, I muſt deſire you to look to them, if they do not look carefully to the Duty of their places, and in this particular eſpecially. Beſides, I hear a whiſpering from thence, that during

during your ſhort abode at *Sarum* in this Term-time, the *Schools* were ſcarce ever called ſo much as once. I pray God it may be found they have called the *Schools* at all ſince the Publication of the new *Statutes*. You ſhall do well to examin this, and by the anſwer which the *Proctors* give you, you will be able to diſcover ſomething both of their diligence and intentions; beſides, it cannot be, but that Mr. *Bell*'s death and a new and unexperienced Succeſſor muſt needs give ſome hindrance to the *Statutes* which pertain to Service: But I hope this will be but a temporary inconvenience, and ſoon blown over by the diligence of Mr. *Gayton*, and tell him I expect it.

A care to be had of *Noctivagation*, &c.

Beſides, you ſhall do well to have a care of *Noctivagation*, and other diſorders, elſe you will quickly have the Diſtempers of the Night break out in the Day; and now the Spring comes on, if your ſelf do not take ſome pains that way, I doubt the *Proctors* will be negligent enough, though of their negligence I can give no reaſon, unleſs it be becauſe by the new *Statutes* the Univerſity is made half ſharer in the *Mulcts*, which how ſmall they are, will appear by their accounts.

Speaking of *Latin* urged.

With a ſpecial Caution for the obſervation of the *Statute* for ſpeaking *Latin*.

Lambeth, *Feb.* 24.
163⅞.

W. Cant.

SIR,

To Dr. *Prideaux* concerning his review of Mr. *Chillingworths* Anſwer, &c. *March* 3.

I Had almoſt forgotten a buſineſs to you of greater conſequence than this, and I cannot well tell whether Mr. *Vice-chancellor* hath acquainted you with it or no; for I writ not unto him very expreſly in the buſineſs, but now recalling it, I thought fit to write thus much to your ſelf. You know, that Mr. *Chillingworth* is anſwering of a Book, that much concerns the Church of *England*; and I am very ſorry, that the young Man hath given cauſe, why a more watchful eye ſhould be held over him and his Writings. But ſince it is ſo, I would willingly deſire this favour from you in the Church's Name, that you would be at the pains to read over this Tract, and ſee that it be put home in all Points againſt the Church of *Rome*, as the Cauſe requires. And I am confident Mr. *Chillingworth* will not be againſt your altering of any thing, that ſhall be found reaſonable. And to the end, that all things may go on to the Honour of the Church of *England*, I have deſired Dr. *Potter*, (who is particularly concern'd in this buſineſs) ſo ſoon as ever he is returned from *London*, to ſpeak with you about it. And when all theſe Tryals are over, I would be content, that both this Book, and all others that ſhall be hereafter licenſed in the Univerſity, have ſuch an *Imprimatur* of the Licencer before it, as we uſe here above, which I ſhall leave to the Wiſdom of the *Vice-chancellor* and the *Heads*.

Books Licenſed to the *Preſs* to have a form of Approbation annexed.

Lambeth, *March*, 3.
163⅞

W. Cant.

A

A Paſſage out of a Letter *of the* Vice-chancellor's.

THE Univerſity do now generally reſent, that your Grace obtained, and the *King* confirmed unto us the greateſt Benefit that ever came to the Publick; and, God willing, no Man ſhall diſturb it, while I ſit *Vice-chancellor*.

The Benefit from the *Charter* of Printing, and the Agreement with the *Stationers* upon it, turned to the Learned *Preſs*. *April.* 10.

My Anſwer *to it.*

IT is a hard thing in this Age, to bring Men to underſtand the good that is done them; and therefore I am the more glad, that the Univerſity doth it, that ſo great a Benefit given them by ſuch a *King*, may not only be received, but acknowledged by them, and the Memory of it delivered to Succeſſion: And I ſhall hope that your Succeſſors after you will keep it in that way, into which it is now put, unleſs they can find a better and more uſeful for the Learned *Preſs*.

Procuratores Mr. *Lawforde*, Coll. Oriel. Mr. *Gliſſon*, Coll. Trin.

April 10. 1637. *W. Cant.*

Mr. *Vice-chancellor*,

THERE was an *Engliſh* Tranſlation of a Book of Devotion, Written by *Sales* Biſhop of *Geneva*, and Entitl'd, *Praxis Spiritualis ſive Introductio ad vitam devotam*, Licenſed by Dr. *Haywood*, then my Chaplain, about the latter end of *November* laſt; but before it paſſed his hands, he firſt ſtruck out divers things, wherein it varied from the Doctrin of our Church, and ſo paſſed it. But by the Practice of one *Burrowes* (who is now found to be a *Roman-Catholick*) thoſe Paſſages ſtruck out by Dr. *Haywood*, were interlined afterwards, (as appears upon Examination before Mr. *Attorney-General*, and by the *Manuſcript* Copy) and were printed according to *Burrows*'s Falſifications. The Book being thus Printed, gave great and juſt offence, eſpecially to my ſelf, who upon the firſt hearing of it, gave preſent Order to Seize upon all the Copies, and to Burn them publickly in *Smithfield*. Eleven or Twelve *Hundred* Copies were Seized and Burnt accordingly; buut it ſeems Two or Three *Hundred* of the Impreſſion were diſperſed before the Seizure. Now my deſire is, that if any Copies of this Tranſlation be, or ſhall be ſent to *Oxford*, you would call them in, and take ſuch Order for the Suppreſſing of them there, as is here already taken. And ſo I commend you to God's Grace, and reſt

Concerning the calling in of the laſt *Engliſh* Tranſlation of Biſhop *Sales* his Book of Devotion. *May* 5.

Your Loving Friend

Lambeth, *May* 4. 1637. *W. Cant.*

SIR,

May, 5. A Branch of my Letters to the *Vice-chancellor* concerning the *Matrices*, *Letters*, and *Compoſer* for the *Preſs*.

YOU are now upon a very good way toward the ſetting up of a Learned *Preſs*; and I like your Propoſal well to keep your *Matrices*, and your *Letters*, you have gotten, ſafe, and in the mean time to provide all other neceſſaries, that ſo you may be ready for that work: For ſince it hath pleaſed God ſo to bleſs me, as that I have procured you both Privilege and means for that work, I ſhould be very glad to ſee it begun in my own Life-time, if it might be. And becauſe the beginning of ſuch a work will be very difficult, as alſo the procuring of a ſufficient *Compoſer*, and *Corrector* for the *Eaſtern* Languages, you have done exceeding well to think of him at *Leyden*, and to get him over upon as good Terms as you can, and to give him an *Annual* Penſion in the mean time, that he may not be tempted from your Service. So God ſpeed you.

My Book of *Statutes* ſent for the *Library* keepers to ſee their Duties.

I have ſent you down by this Carrier my Book of the Univerſity *Statutes*, which I give that the Library-keepers may read their own Duties in it; for having none, I doubt they keep neither old *Statutes* nor new, ſo well as they ſhould. And it may be, if you and the reſt of the *Curators* would look well to it, you might find many things there, out of order, and fit to be amended. And while I am upon this Argument of placing the *Statute-Book* in the publick *Library*, I pray acquaint the *Heads* at the next meeting, that I am informed, that the *Statute-Book* in ſome private *Colleges* is kept up too cloſe from them, whom it concerns; which is a great hindrance to the due Publication of the *Statutes*, and miniſters occaſion to many Men to pretend Ignorance, inſtead of ſhewing Obedience. I pray therefore commend my love to the *Heads*, and let them know, that I expect every *Head* of *College* and *Hall*, where there is a *Library*, to take care that the Book of *Statutes* be placed and chain'd in it, that it may be of free acceſs to the *Students* in each Society; And that in ſuch *Halls*, as have no *Library*, the *Statute-Book* be placed as ſafely, and yet as publickly as it can be. And further, I muſt and do require of every of the *Heads*, that all the Additions and Alterations made upon the Review of the *Statutes* be put into all and every *Statute-Book* which is kept within their ſeveral Governments. And I do require of you, Mr. *Vice-chancellor*, to ſee it done, and to give me an account of it. For it will be no great Labour to you at ſome convenient times to ſend for the *Statute-Book* of every *College* and *Hall*, and ſee whether it be done or no; and if the Additions ſhould not be writ into every Book, it would cauſe one *College* to be otherwiſe informed concerning their particular *Statutes* than others are, and ſo cauſe more frequent recourſe to the *Leidger-Book*, than would otherwiſe be neceſſary, and perhaps breed other differences alſo.

Concerning the keeping up the *Statutes* too cloſe.

Additions to be inſerted in the *Statute-Book* of every Col. and Hall.

Concerning the *Proctors* collecting the *Mulcts*.

I find that the *Proctors* of the laſt Year, and I doubt their Predeceſſors alſo, have been too negligent in Collecting the *Mulcts*; and it may be thoſe that are new come in, will be negligent alſo, if you call not upon them betimes; I pray therefore commend me to them and tell

tell them, that I will expect their Performance in this particular, as well as their diligence in all things elſe; and that I hold it a very unworthy thing that out of a plauſible popular humour to decline the Envy of any private Man, they ſhould ſo far neglect their Duty to the *Statutes* and the Publick. And certainly if the *Proctors* go on in this way, and either wholly neglect it, or thruſt it upon the *Vice-chancellor*, I ſhall not only take it very ill from them; but at the end of their Year, either I ſhall cauſe the *Delegates* not to paſs their Accompts, till they have paid it themſelves, or elſe ſue both them and the *Delinquents* in the *Vice-chancellor*'s Court for ſuch *Mulcts* as are left by them uncollected. And I pray let the *Heads* know, what I have Written in this Particular alſo.

I have ſome more *Manuſcripts* almoſt ready for you, but I would willingly have ſome larger place made, and aſſign'd for them, either in the old *Library*, or in the new Additions to it; for I ſaw the laſt *Summer*, that the place, where they now are, would not hold all which I have ſent already. And the ſooner this place is provided, the better, for to prevent Caſualties; I could be content, they were out of my Hands. Manuſcripts.

Lambeth, *May* 5. 1637. *W. Cant.*

SIR,

I Would have you ſend for Mr. *Brevin*, and let him know not only the difference of a Maſter of Art at *Oxford* and *Samure*, but the ill conſequences alſo, which may follow upon it, in caſe he ſhould have his Degree confirmed; and that I adviſe him to go the other way, and to ſtay half a Year, and ſo to be created Maſter, and that in the mean time I will ſpeak with his Friends here: but certainly for ought appears to me yet, or is like to appear, I will never give way to the confirming of his Degree, things being at *Samure*, as you have reported them. A Branch of a Letter to the *Vice-chancellor* concerning Mr. *Brevin* his *Degree* of *Maſter*, May 19.

I like your Propoſal very well for Mr. *Cartwright*, and am glad to hear that he is ſo Paſſing fit for the *Greek*, and every way elſe ſo well deſerving for this or a better Place. I have not leiſure to write a Letter to the *Heads*, which may lie *Leidger* againſt that time; but I am very heartily willing to give my conſent, that when the Voydance ſhall come, Mr. *Cartwright* may be the Succeſſor, and to that end I give you free and full Power to move the *Heads*, or to do any other Act fitting, or conducent to the good ſucceſs of this buſineſs. And ſo much I pray let Mr. *Cartwright* know, and withal give him thanks for his fair and reſpective Letter to me. One thing is conſiderable, I take it, the *Statute* requires that ſomewhat ſhould be done with the *Bedel* of Law in relation to the Learned *Preſs*; but my Memory does not hold it perfectly, what Concerning Mr. *Cartwright*.

what it is; And therefore you ſhall do well to conſider it. And now upon a ſuddain conſidering *Gaytons* ſufficiency, tis come into my head to ask this Queſtion! Why may not all three Eſq; *Bedels* joyn in the Learned Preſs, tho' perhaps but one of them need be the chief Manager: For ought I know, this may be very well worth your conſidering.

So much of the *Statutes*, as concern manners or exerciſe, to be contracted into a little Volume, and Printed for the Uſe of the Younger *Students*.

I am very deſirous to prevent Perjury by all means poſſible, and therefore if you can tell how to order it, that ſo much of the *Statute* Book may be Printed; as may direct the younger ſort in matter of Manners and Exerciſe: You ſhall do very well to take it into full Conſideration with the Heads; and then put it in practiſe accordingly. But I would have the Collection made to be Printed in a little Volume for the daily uſe of the *Students* that may deſire it. In your laſt Paſſage, I think you are miſtaken; for certainly the great Leidger-Book of the *Statutes* is to be placed in *Archivis* among the Univerſity Charters; and not in any Cubb of the Library, nor to be come at without more Keys than one: And for this (as I remember) there is a particular *Statute*. But howſoever, I will not have that Book truſted under any Library-Keeper's Key, and for the Statute-Book, which I ſent down; You did well to leave it in the Cubbs, where it muſt remain, unleſs you can find ſome other way to prevent the endeavour of the *Dutch* to tranſcribe it.

The Leiger Book of *Statutes* to be placed in *Archivis*.

Lambeth, *May* 19
1637.

W. Cant.

SIR,

Part of a Letter to the *Vice-chancellor* concerning the three *Bedells*, their aſſiſtance at the learned Preſs *May* 26.

I Am very glad I put that to the queſtion, concerning the joyning of the other two *Bedells* with the Law *Bedel* to aſſiſt at the Learned Preſs, conſidering that it jumps ſo well with your Care and Thoughts in the ſame kind: And yet, tho' I think their aſſiſtance may be very uſeful to that Work, it will certainly be neceſſary, that the *Statute* be obſerved, and the main Truſt be left upon the Law *Bedel*. For elſe you know between many Stools, what's like to go to Ground. But indeed if the Univerſity would ſet ſadly to it, and bring in ſome Batchelors of Art to be Yeomen-*Bedels*, which are well grounded and towardly to ſerve that Preſs, as Compoſers, or otherwiſe it would in time be of excellent uſe. And they, which thrived well and did good ſervice, might after be preferred to be Eſq; *Bedels*, and ſo that Preſs would ever train up able men for it ſelf. And tho' there be time enough to think of this Buſineſs; yet certainly it would not be amiſs, now while 'tis *res integra*, to Propoſe it (in general at leaſt) to the Heads, that every man may have his eyes upon, and help to perfect ſo good a Buſineſs which yet I leave to your free Conſideration.

To bring in ſome *Batchelors* of Art to be Yeomen-*Bedels* to ſerve the Preſs.

I am

I am glad the *Divinity* Diſputations in courſe go on. I hope now that's maſter'd, other difficulties will be put the better over. But in any Caſe give continual Charge concerning the ſpeaking of *Latin*. For if that be not followed, it will be a heavy buſineſs to many of the Younger ſort, when they come to take their Degrees; and the time of four Years for the putting of that *Statute* in execution will draw on apace.

Divinity Diſputations.

Speaking of *Latin* urged again.

When I read your Letters I was doubtful, in whom the Gift of the Clerk-ſhip of St. *Mary*'s was, till after conſidering how the Fees did riſe, I conclude it muſt needs be in the Univerſity. And while I was reading your Letters, I did think to leave it wholly to your ſelf, for which of your Men you pleaſed; but afterwards reading a Letter that came from Dr. *Turner*, he put ſome thoughts into my Head, that ſuch a man might be choſen *Clerk*, as may be ſerviceable to the Learned Preſs, either as a Founder of Letters, or as a Preſs-man in ſome inferiour Service. This is a very good conſideration and timely put in; I pray therefore ſpeak with Dr. *Turner* about it, and if ſuch a man may be had in any Caſe, let him be choſen: But if otherwiſe it happen, that you muſt take a man at large, then I leave you free to take, which of your own men you pleaſe. Yet whoſoever you make *Clerk*, I hold it very fit that the ſame man that is *Clerk*, may not have the keeping of the Clock at St. *Mary*'s to ſhorten Hours at his Pleaſure, eſpecially in *Lent*, to the great hindrance of thoſe diſputations, and the diſordering of the Univerſity in all Exerciſes. But I think very fit, that ſome honeſt man were taken into that ſervice, that would not be ſo eaſily found, nor perhaps ſo ordinarily corrupted, as the *Clerks* uſe to be. And for this ſervice of his, he may be allowed ſome ſmall thing Yearly out of the *Clerk*'s wages. I leave all this to your Conſideration, but believe it as very a Trifle as it ſeems, it reaches very far into the Diſcipline of the Univerſity.

The Clerk-ſhip of St. *Mary*'s and the beſtowing of it.

The Clerk of St. *Mary*'s not to be Clock-keeper.

May, 26. 1637

W. Cant.

SIR,

I Am very ſorry you are to ſeek for men to anſwer in the Law and Phyſick Act; and am very loth to give way to any, that want time to anſwer, and have that Exerciſe, ſtand for their Degree. Were it not better, that one of the Doctors ſhould anſwer the reſt, than to take his courſe? truely for my part I think it more honour for the Univerſity to have no proceeders in in either Faculty, than to be driven to this Exigent. And it were fit hereafter, you did agree with the Doctors, that proceed to provide an Anſwerer, and not leave the Univerſity to provide one for them, and not to ſuffer the

A Paſſage to the *Vice-chancellor* concerning Anſwerers in the *Law* and *Phiſick Act*. *June* 16.

The proceeders in either Faculty to provide his Anſwerer himſelf.

Degree of any one Doctor to paſs, till he were able to name, who ſhould anſwer in that Faculty. I pray conſider ſeriouſly of this with the Heads.

Lambeth, *June* 16. 1637. *W. Cant.*

SIR,

A Paſſage of a Letter to the *Vice-chancellor* for Mr. *Crofts* and his great Horſes to depart *Oxford.*

FOR Mr. *Crofts* and his great Horſes, he may carry them back if he pleaſe, as he brought them. For certainly it cannot be fit for the Univerſity, tho' the exerciſe in it ſelf be exceeding commendable: For the Gentlemen there are moſt part too Young, and not ſtrong enough; beſides you cannot put that charge upon their Parents, without their particular leave and directions; but this eſpecially is conſiderable, that where ever this Place of riding ſhall be, where one Scholar learns, you ſhall have 20 or 40 to look on, and there loſe their time, ſo that upon the whole matter, that place ſhall be fuller of Scholars, than either Schools or Library. Therefore I pray give Mr. *Crofts* thanks fairly for his good intentions; but as thus adviſed, I cannot give way to his ſtaying there to the purpoſe he intends; nor is it altogether inconſiderable, that you ſhall ſuffer Scholars to fall into the old humour of going up and down in Boots and Spurs, and then have their excuſe ready, that they are going to the Riding-houſe; and I doubt not, but other inconveniences may be thought on, therefore I pray no admittance of him.

Hereupon Mr. *Crofts* preſently left *Oxford.*

Lambeth *June* 23. 1637. *W. Cant.*

In this year the Porch at St. *Mary*'s was finiſhed at the coſt of my Chaplain, Dr. *Morgan Owen*, which was 230*l.*

Salutem in Chriſto.

Dr. *Baylie* continued *Vice-chancellor* a ſecond Year.

AFter my hearty commendations, *&c.* The time draws now on for the appointing another *Vice-chancellor* for the Year enſuing, that ſo the Government of that place may go orderly and peaceably on, as (God be thanked) it hath hitherto done. But when I conſider with what temper and moderation Dr. *Baylie*, Dean of *Salisbury*, hath carried himſelf in all Buſineſſes, which went through his hands in

in the Year paſt, and particularly in the manageing of the many and great buſineſſes, which happened at his Majeſties late being there, and what content he hath given the Univerſity; I am reſolved according to the courſe, which I have uſually held, to continue him *Vice-chancellor* for the Year following. And tho' the trouble be great, which accompanys the due execution of that place; Yet I hope the former years experience, will make this enſueing Year ſeem leſs Burdenſome to him, and this my new choice of him which I now make, very welcome both to himſelf and you.

Theſe are therefore to pray and require You to allow of this my choice of Dr. *Baylie*, and to give him your beſt aſſiſtance in all ſuch things as ſhall concern the Honour and good Government of that Univerſity, which not doubting but every of you will do, I leave you all to God's bleſſed Protection, and reſt

Your very loving Friend and Chancellor,

Lambeth, *June*, 30. 1637

W. Cant.

To my loving Friends the Vice-chancellor, *the* Doctors, *the* Proctors, *and the reſt of the Convocation of the* Univerſity *of* Oxford.

To the *Vice-chancellor* concerning the Act in the dangerous time of infection *June* 30.

FOR your Act, *Non noſtrum inter vos tantas componere lites!* In plain *Engliſh*, keep an Act or keep none! Take it quite away, or defer it, do what you will, but I will not lye open to the Cenſure, that may paſs upon it, either for the preſent omiſſion, or for the conſequences of infection, which may follow upon it. You are many and wiſe, and upon the place, and therefore to your ſelves I leave it, with this caution, that at the firſt if you keep not the Act at the time, deferring will ſeem leſs to the World, than cutting off; but in the end it muſt come to the ſame thing, for I preſume you will not keep a Winter Act: And for any thing that concerns your ſelf in particular, that's not a matter conſiderable, for 'tis but a little Pains loſt; and not ſo much, if you can tell how to lay a Speech in Pickle till the next Year.

June 30, 1637.

VV. Cant.

SIR,

SIR,

My Letters to the *Vice-chancelor* in the behalf of *William Ball* for a Yeoman *Bedel*'s Place. *July* 14 1637.

I Underſtand, that *Richard Bull* one of the Yeomen *Bedels* is lately dead, and that there are ſo many Suitors for the place as ſomewhat diſtract the Univerſity: I ſhould be ſorry any ſuch petty occaſion ſhould divide that Body, and do hereby heartily pray you, that while I leave all Men to their Liberty; you will take care to keep them in Peace, and to ſee that the Election paſs orderly. And yet truely, tho' I leave all men that have ſuffrages free, I cannot but marvel, that there ſhould not be a full concurrence of Voices for the choice of *William Ball*, Servant to your late Predeceſſor Dr. *Puike*. For to my knowledge he took a great deal of very good Pains in writing out the Leidger-Book of *Statutes* for the Univerſity. In which reſpect I for my part cannot but recommend him to the care both of the Heads and of the Maſters aſſuring my ſelf, that he will be a very ſerviceable man in that place, both for his Pen and otherwiſe, and therefore I do hereby pray you to do him the beſt Offices you can, that he may be choſen. So I leave you to God's bleſſed Protection, and reſt

He had the Place.

Your very loving Friend,

Croydon July 14 1637.

VV.Cant.

SIR,

Mr. Greaves Deputy *Arabick*-Reader. in *Mr. Pocock*'s abſence.

MR. *Greaves* of *C.C.C.* began to read the *Arabick* Lecture upon *Wedneſday* 19 *July*, as Deputy to Mr. *Pocock*, to whom I gave leave to Travel to *Conſtantinople* and the *Eaſtern* parts for the better perfecting himſelf in the *Arabick* and *Eaſtern* Languages, and I allowed him the ſtipend of the Lecture towards his Travels.

A Paſſage of a Letter to the *Vice-chancellor* concerning *Mr. Brown* and the Stationers *July* 28.

Concerning Mr. *Brown* and your Stationers, there is little more to be ſaid. For the truth is, ſince Mr. *Brown*, buying at the firſt hand may ſell as cheap as the Merchant, he will certainly draw all the Cuſtom of the whole Town to himſelf. And certain it is, this would be a conſiderable benefit to the particular Students who are to buy; but it muſt be the utter undoing of all the other Bookſellers about the Town, which again on the other ſide is more conſiderable, and that as well in regard of the Honour and Juſtice of the Univerſity, as of the Livelyhood of the men themſelves and their Families. The truth is for ought as yet appears to me, Mr. *Brown* muſt not be ſuffered to ſell by retail for the reaſon aforeſaid. And you were as good order it ſo your ſelves, as have it ordered above to your Hands; for I remember ſome two years ſince, there was a great Complaint brought to the Councel-Table, that ſome men in *London* would be both Merchants of Cloth, and yet keep a Drapers-ſhop, and ſell by retail; and it was over-ruled at the Board that they might uſe which they would

but

but that they might not uſe both. And I verily believe, if your *Stationers* complain thither, (as fear of undoing may make them do any thing) I ſhall be commanded to Order you in this Caſe of Mr. *Brown* after the ſame manner. Beſides this, there is ſomething conſiderable in the thing it ſelf. For tho' it be true, that Mr. *Brown* in this way may, and no doubt will underſel your other *Stationers*, and ſo undo them, and enrich himſelf; Yet when they are all undone, may not he then, or any other, that ſhall ſucceed him in that way, raiſe the price of *Books*, under ſome pretence or other, and ſell them as dear as the *Stationers* now do? It is therefore certainly a buſineſs of great Conſideration in it ſelf, and in the Juſtice of the Univerſity, that ſo many Men and Families be not ruined, after they have ſerved there for their Freedom, and Liberty for ſome Saving to particular Men. And for an Expedient in a middle way, I do not yet ſee, where it may be had; and certainly one way or other, the buſineſs muſt be ſettled, and the ſooner the better.

Croyden, *July* 28. 1637.

W. Cant.

Moſt Reverend Father *in* God, *my very* Honourable *good* Lord!

Dr. Fell's Letter to me concerning the too great Number of *Victualling-Houſes* in *Oxford.*

I Had long ſince in my former Letters acquainted your *Grace*, according to your directions, with the particular miſchief, that ariſeth out of the multitude of *Victualling-Houſes* in this place, but that I was informed that by your *Grace*'s care, an Order was made, that no *Juſtices* ſhould Licenſe *Ale-Houſes*, but in open *Seſſions*, and that the Number ſhould not exceed Three and Twenty. But finding, that this excellent remedy taketh no good effect, I am once more bold to be troubleſome to your *Grace*, hoping, that by your Aſſiſtance and Favour, which is never wanting to us, we may in ſome meaſure amongſt our ſelves correct this ſpreading evil. I know your *Grace* is very apprehenſive of the Malignity of this deſperate evil, the occaſion of many's ruine amongſt us, the Number of *Victuallers* being incredible, and likely to grow continually. The Cure (I conceive) is not by puniſhing the immediate *Delinquents*, either by Impriſonment, according to the *Statute* 5to *Edw.* 6. or by whipping by the *Statute* Primo *Reg. Caroli*, but (as I have learned by ſerving two Apprentiſhips) by Indicting the *Brewer* upon the *Statute* 4to. *Reg. Jacobi*, who muſt pay 6 *s.* 8 *d.* for every *Barrel* he ſhall deliver into any *Tap-Houſe* not Licenced. Theſe Men are *Solvendi*, and if the Penalty be required, they will be ſoon weary of trading this way; and by this means, we ſtop the Current at the very Head and Fountain. I hope the *Juſtices* in the *Town-Seſſions* will not hinder this good work, they having much encreaſed the

Number of the *Burghers* by renewing very lately their Commiſſion, wherein Five of them are added, One being a *Brewer*, who neither by Law, or in Reaſon, ſhould be a Judge in this kind, *&c.*

Your *Graces* ever to be commanded in any ſervice for the good of *Church*, or *State*

Chriſt-Church, *Oxford*, *Auguſt* 15. 1637.

Sam. Fell.

Ale-Houſes unlicenced in *Oxford*, 94.

At this time Dr. *Fell* ſent me a Liſt of 94 *Ale-Houſes*, which were unlicenced within the City of *Oxford*.

Salutem in Chriſto.

SIR,

Auguſt 26. My *Anſwer* to Dr. *Fell's Letter* concerning a Number of *Ale-Houſes* unlicenced in *Oxford*.

I Received your Letter concerning the great number and increaſe of *Ale-houſe-keepers* and *Victuallers* unlicenced in the Univerſity to the great diſhonour of that place, and as great miſchief to many young Students there. I thank you heartily for this care and pains, and do hereby aſſure you, that I will give you all the aſſiſtance I poſſibly can to cure this Malady: And if you find that neither the Order which I cauſed to be made, nor the other Remedies, which your ſelf mention, will cure this buſineſs (as it ſeems to do) I pray acquaint Mr. *Vice-chancellor* with theſe my Letters, and let him know, I would have him, your ſelf, and the other *Juſtices*, to proceed upon the *Statute* 4*to. Jacobi*, and make every *Brewer* pay 6*s.* 8*d.* for every *Barrel* he ſhall deliver into any *Tap-houſe* not Licenced.

It ſeems by your Letter, that this *Statute* well followed, is a probable Remedy, and indeed I think it will go far, if it be well followed. I perceive, you have but one doubt againſt it; and that is, leaſt you ſhould find oppoſition from the *Town-Juſtices*, who (you ſay) have of late both renewed and enlarged their Commiſſion by the Addition of *Five*, one of them being a *Brewer*. Will the Univerſity ſtill ſleep, while the *Town* ſlips theſe things upon them? I am ſure, I once took order, that the Number of *Town-Juſtices* ſhould not exceed thoſe of the Vniverſity, that ſo things might be carried with indifferency. And if they ſhall now oppoſe in this buſineſs of the *Ale-houſes*, it will be a good occaſion for me to move My Lord *Keeper* again to diſſolve their Commiſſion, which I will not fail to do, if they give me cauſe: So I pray proceed, and God's Bleſſing be upon your Endeavours, while I reſt

Your very loving Friend

Croydon, *Auguſt* 26. 1637.

W. Cant.

I trouble you with theſe Letters, becauſe Mr. *Vice-chancellor* was newly gone away from me with a whole Bundle of Inſtructions, juſt as your Letter came to me. *W. Cant.*

SIR,

SIR,

THough unknown, I have preſumed to be ſo bold, as to ſolicite you in a Buſineſs, *viz.* to know, whether you could ſend over one or two, who for *Religion* ſake, are deſirous to be entered into ſome Order beyond the Seas, eſpecially that of the *Fratrum Minorum*, or *Jeſuites*. So expecting your Anſwer, and unwilling to diſcloſe my ſelf, till I have it, I reſt

Letters from *Oxford* to Mr. *Fiſh* of *Clarkenwell* to convey two *Youths* beyond *Sea*.

Yours,

Auguſt 23.

Mr. *Fiſh* brought me this Letter *Auguſt* 29. 1637.

Direct your Anſwer as ſoon as you can, to one *Richard Pully* in St. *John*'s College in *Oxon*.

Superſcribed thus:

To his very Loving Friend, Mr. John Fiſh *in* Clarkenwell *give Theſe*.

Leave this at one Mr. *Fiſh*'s at *Doctors-Commons*, to be delivered unto him.
LONDON.

Salutem in Chriſto.

SIR,

I Have yet received no Letter from you this Week, if I do, you ſhall have an Anſwer on *Friday*, if I have ſo much leiſure. In the mean time I ſend you this incloſed, which came to my Hands this preſent Afternoon; I pray examine the buſineſs with all the Care and Induſtry you poſſibly can, as well for the diſcharge of your own Duty and Credit, as mine, in the Government of that place. And if there be ſuch a Man as *Pully* here mentioned, be ſure to make him faſt, and examine him throughly touching all Particulars, that you ſhall think material for the Diſcovery of theſe unworthy Practices for the ſeducing of Youths in that Univerſity, or elſewhere, eſpecially concerning the Author of this Letter, and what Youths have been dealt withal after this ſort, either in that Houſe or any other of the Town. And whether any *Jeſuits*, or others, have lain hankering up and down thereabouts, or be there at this preſent to that purpoſe, or any other as bad. In all which, I deſire you to uſe the utmoſt diligence and diſcretion that you can, and let me have an Account with all convenient ſpeed. So I leave you to God's Grace, and reſt

My Letters to the *Vice-chancellor* (*Auguſt* 29. 1637.) ſent preſently away, for care to be had of this Buſineſs.

Your very loving Friend

Croydon, *Auguſt* 29. 1637.

W. Cant.

This falls out very unhappily, not only for the thing it ſelf, which ought by all means to be prevented; but alſo for the Clamors, which the late Libellers have made, that there are great endeavours for reintroducing of *Popery*.

SIR,

SIR,

September, 1. 1637. A Paſſage of a Letter to the *Vice-chancellor* concerning Mr. *Greenwood* of *Brazen-noſe*, and the former buſineſs concerning the Letter ſent to Mr. *Fiſh*.

I Am glad you found all in Health, and all things elſe ſo well at your return; and yet I cannot but ſee, that both Factions would be buſie there. Concerning the *Popiſh* Faction, I writ haſtily to you to prevent a Danger, which I thought was Imminent, and God grant you may ſecure it! but in any caſe name not *Fiſh*, if you can poſſibly avoid it; but carry it as if the Letter were Intercepted, and be as careful, as poſſibly you can. And concerning the *Puritan*, I ſee plainly, that *Brazen-Noſe* hath ſome as bad, or worſe than *Cook* was about four Years ſince. And that *Greenwood*, who Preach'd on *Sunday* laſt, is like to prove a peeviſh Man, which I am the more ſorry for; becauſe you write he is a good Maſter of his *Pen*, and therefore like to do the more harm. But ſince he hath ſo cunningly carried it, (for the Faſhion is now to turn the Libellous part into a Prayer) I think the beſt way is to take no notice of it at all; but the more carefully to obſerve, what the Man doth in the Univerſity: For I would have no Man publickly call'd in Queſtion, where a fair Anſwer may be given and taken, that the Peace both of the Church, and of that place may be preſerved, as much as may be. And yet to confeſs my thoughts to you, I think Mr. *Greenwood* had in this buſineſs, a very Factious, and a Rancorous meaning.

September 1. 1637. *W. Cānt.*

When you have made all the uſe you can of the Letter I ſent you on *Wedneſday*, take a Copy of it, and ſend me back the *Original* ſafe.

SIR,

An Account from the *Vice-chancellor* about the buſineſs concerning *Pullin* of St. *Johns*, Received *Sept.* 5. in anſwer to my Letters on the *Wedneſday* before.

UPon the receipt of your *Grace*'s Letters on *Wedneſday*, I inſtantly ſet a Spy upon *Pullin*, one of our *Scholars* of the Houſe of two Years ſtanding, ſent to the *Carrier* for a view of all the Letters ſent to St. *Johns*; none were directed to *Pullin* either on *Thurſday* or *Saturday*: Neither did *Pullin* on *Thurſday*, or ever ſince look towards the *Carrier*. On *Friday* morning, I took him coming from Prayers in the *Quadrangle*, where I might ſee how he behaved himſelf at Citation. I inſtantly ſearched his Pockets, took his Keys of *Study* and *Trunk* from him, ſearched them (he ſtaying in my Lodging) I looked over every Book and Paper; I found nothing that might give the leaſt ſuſpicion that he is inclined towards *Popery*. I examined his Chamber-fellows, what Company reſorted to him; They proteſted they never ſaw any, beſides thoſe of our own Houſe, one or other to come unto him. I returned to him, demanded what acquaintance he had in Town; he profeſſed he knew none but one *Iſam* of *Chriſt-Church*, who went Six Weeks

Weeks hence to his Friends in *Ireland*, and him he knew at *Weſtminſter-School*, I cannot learn that *Iſam* is inclined that way. I further queſtioned, whether he ever received Letters for any other ſince his coming to us; he vowed no, I ſhewed him the Letter directed to *Fiſh*, enquired whether he knew the Man or the Hand-writing, he vowed no. Divers other *Interrogatories* I put him, but could not gather either from the matter or manner of his Anſwer the leaſt ground of ſuſpicion. I have diligently enquired of others, who might know him, but have not for which I might ſuſpect him. Under charge he is, not to ſtir out of the *College*, nor to ſpeak with any Stranger without my leave upon pain of *Expulſion*, and thus he ſhall reſt till your *Grace* ſhall free him.

I left him to the *Vice-chancellors* diſpoſal, but withal to look well to him, and what Letters came to him.

September, 4.
1637.

SIR,

SInce the finiſhing of your new *Library* will coſt you a *Thouſand Pounds*, I am heartily glad you have *Seven Hundred Pounds* in *Cheſt* towards it. I pray therefore acquaint the *Heads*, that I would have this work preſently begun, (eſpecially conſidering how long it will be in doing) that ſo the Learned *Preſs* may really and heartily be ſet upon; which I do deſire to ſee on foot.

To the *Vice-chancellor* concerning the Addition to the new *Library*, *Sept.* 8.

Croyden, *Sept.* 8.
1637.

W. Cant.

The *Act*, that was put off from the uſual time to the 7*th.* of *October*, was on *Saturday* the 9*th.* of *September* quite taken away from this Year, by reaſon of the unreaſonableneſs of the time, and the danger of the *Sickneſs* ſpread about the Country.

The *Act* taken away by reaſon of the *Sickneſs*.

SIR,

YOU cannot carry too careful an Eye, either over *Pullin* or the reſt; for certainly ſome are about that place to ſeduce as many as they can. And particularly Dr. *Potter* writes me word, that *Knott* is now in *Oxford*, (I would you could lay hold of him) and hath the Sheets from the *Preſs*, as they are done; and that he pays Five *Shillings* for every Sheet, and that you are acquainted with this Rumor. I pray be very careful in this alſo, for I know the *Jeſuits* are very cunning at theſe tricks; but if you have no more hold of your *Printers*, than that the *Preſs* muſt lye thus open to their Corruption, I ſhall take a Sowrer Courſe, than perhaps is expected. For tho' perhaps they

To the *Vice-chancellor*, *Sept.* 15. concerning *Knott*'s having Mr. *Chillingworth*'s Book from the *Preſs*, ſheet by ſheet.

go ſo cunningly to Work, as that I ſhall not be able to make a legal Proof of this foul Miſdemeanour: Yet I find that *Knott* makes a more ſpeedy Anſwer, than is otherwiſe poſſible, without ſuch ſeeing of the Sheets, I ſhall take that for Proof enough, and proceed to Diſcommiſſion your Printer, and ſuppreſs his Preſs. And I pray fail not to let him know ſo much from me.

Croyden, Sept. 15
1637.

VV. Cant.

SIR,

A Paſſage of my Letters to the *Vice-chancellor Sept.* 22. about Mr. *Chillingworth's* anſwering the ſecond Part of *Knott's* Book.

I Have received the Paper of Mr. *Chillingworth's* Reaſons, why he is ſo loath to meddle with the ſecond part of *Knott's* Book, thinking the Anſwer to the firſt ſufficient; and truely were all men that ſhall come to read his Book of his ſufficiency, I would be of his Opinion, eſpecially ſuppoſing, that to be true which he gives for one of his reaſons, namely, that there is nothing in the Second of any worth or moment, that is not a repetition of ſomewhat in the Firſt. Upon all things laid together, I am ſomewhat divided in my thoughts, what to reſolve in this buſineſs; yet thus far I dare reſolve.

Firſt, I would not have the Anſwer farther delay'd which Mr. *Chillingworth* ſays he muſt needs do, and that for ſome Months, if he Anſwer the ſecond Part. *Secondly*, If he Anſwer the firſt only, I would have him Print at the end of it thoſe Reaſons, which are fit to be publick why he does not Anſwer the ſecond Part, and eſpecially that Reaſon which he expreſſes, namely that the ſecond Part contains almoſt nothing, but repetitions of the former. *Thirdly*, In the Anſwer of the firſt Part, I would quote to a Page where the ſame is repeated in the ſecond Part, that ſo the World may take notice, that both Parts are anſwered in one. And *Laſtly*, I would have him acquaint Dr. *Potter* with as much, as may any way be fit, that ſo no diſcontent may ariſe between them.

Croyden Sept. 22.
1637

W. Cant.

SIR,

Letters to Dr. *Sheldon* about Dr. *Fell's* reſignation of the *Marg.* Lecture, and Dr. *Lawrence* ſucceeding him *Novemb.* 3. 1637.

DR. *Fell* is now with me, and returns to *Oxford* in the beginning of the next week. At his return, I would have you or Mr. *Vice-chancellor* ſpeak with him about his Reſignation, which he hath promiſed me to make, both of his *Lecture* and *Prebend* of *Worceſter*; and that ſo ſoon as their *Worceſter Audit* is over, (which I take is this *Novemb*er) he having this Year an Office in that Church to be accountable for

for. And when you have once ſpoken with him about it, You may then go on, and make the Buſineſs as ſure as you can.

When all is done, you muſt deal with Dr. *Laurence* to be very mindful of the waſpiſhneſs of theſe times, and to be ſure to read upon no argument, that may make any the leaſt trouble in Church or Univerſity, which I ſhall in part lay upon your Care to look to; for ſo much as concerns Dr. *Lawrence*, ſo wiſhing you all health, *&c.*

Your very loving Friend,

Lambeth, *Nov.* 3. 1637.

W. Cant.

SIR,

I Am glad to hear the *Garnſey* man is ſo well a deſerver in *Jeſus College*, and as glad that he wants but a quarter of a Year of full time to be *Maſter of Art*. I pray perſwade with the Young man to ſtay, and then give him his Degree with as much Honour, as you pleaſe. And you may tell Dr. *Manſel* the jealouſies, which I have againſt the making of a Precedent in the other way by incorporation, as the Caſe ſtands. And tho' the Marginal *Statute* indulge to the King's Subjects in his own Univerſities, yet that is nothing to *Samure*. And therefore certainly I ſhall not like that which is deſired.

Two Paſſages out of my Letters to the *Vice-chancellor Nov.* 3. concerning Mr. *Brevin* of *Garnſey* his incorporation.

Samure.

I know nothing in the *Statutes*, that exempts a *Pro-proctor* from any Exerciſe which lies upon him in the Univerſity, or a Maſter of the Schools from Exerciſe in *Divinity*. Therefore let Mr. *Duncombe* do his Exerciſe in God's name, for I will have no ſuch precedent begun either againſt or without *Statute*; neither am I well pleaſed, that able men ſhould be ſo willing to ſeek all occaſions to ſhift off Exerciſe in Divinity.

Concerning the Care of the *Proproctors* and *Maſters* of Schools for Exerciſe in *Divinity.*

W. Cant.

SIR,

I Sent to the *Vice-chancellor* to ſpeak to the Heads at the *Munday* meeting, that they follow the Canon in their Prayers before Sermons, both in the Univerſity, and out, and to require them to give notice of it to their ſeveral Companys.

W. Cant.

Novemb. 10 To the *Vice-chancellor* concerning Prayers before Sermons according to Canon

The

The Degradation of five men for neglecting to appear at the Act ſhould have been kept. Received *Nov.* 18.

QUOD *omnino ſemper retinenti, atque difficilius facit Academia, manum hodie capulo admovet, gladium ſtringit, aciemque ejus in immorigerorum, forte an rebelles, filios intentat; Quorum adverſus ſive incuriam, ſive contumaciam iras graviores concipit, certioremque inſtigit vindictam; quippe compertum ſemper habuit, eos maximè contra Diſciplinam ejus bonoſque mores obvios iviſſe, qui in leviuſculis, & promptioris obſequii rebus parere recuſaverint. Nimirum ita res eſt, ſeviente peſte* Londini, *graſſanteque per vicos paſſim & pagos lue, Saluti ſuorum proſpiciens Academia,* Comitia Julio *celebranda in Nonum* Octobris *protelat; ſed ne tunc ad ſpem & Vota piæ matris ceſſante Tabe, decernit Venerabilis Convocatio, præſentis Anni* Comitia *prorſus abolenda. Quod tamen ne Candidatis hujus anni in damnum cedat, cavet itidem venerabilis Domus, ut magiſtrorum quilibet ad ſextum aut Septimum diem* Octobris *compareat, ac gratitudinis ergò ob complendum (ipſo facto ſine ulteriore negotio) Gradum decem ſolidos in uſum Academiæ ultra feoda omnia perſolvat. Non comparens legitimè impeditus, ultra Feoda omnia viginti ſolidos eroget, ipſoque facto magiſter audiat, numeris omnibus abſolutus. Sin quiſpiam ſive ſocordiæ ſive contumaciæ litans, ad dictos dies non compareret, nec ſecundum tenorem prædictorum nummos erogaret, indignata vel tam craſſam negligentiam, vel apertam Contumaciam, ſtatuit Univerſitas, ut a Gradu obtento abarceretur.*

Reportarunt Obſequii pariter ac Gratitudinis præmium pii ac ſtudioſi filii: cæteros, nominatim Guilielmum Adams *& Guilielmum* Goulſton *è Coll. Lincolnienſi,* Oliverum Wallup *è Collegio Pembrochienſi,* Guilielmum Holt, *è Collegio Magdalenenſi,* Euſebium Dormer, *ex Aula Magdalenenſi, publico hoc inſtrumento ſiſtit Academia; iisdemque minuto-varia, at ſerica de ſcapulis detrahit, de manibus eorum Pileas ipſi, indigna Capita, qui libertatis Academicæ inſignia gerant) excutit, eoſdemque nuſquam inter magiſtros numerandos pronunciat, in cujus cenſuræ majorem fidem (ſic imperante Convocatione) Literas has ad Valvas Templi B. Mariæ Virginis affigi ac proſtare curavimus.*

Inſuper ſciant iſti Tenebriones ipſa Statuta, ad quæ Sacramenti Religione ſe obſtrinexerunt, brachium in eos non imbelle exeruiſſe, quin manu fortiori de Gradu etiam Baccalaureatus, quem aſcenderant, vigore Statuti *ipſos deturbaſſe: Cujus tenor ſequitur liquetque.* Tit. 9. Sect. 7,

Item, tu jurabis, quod incipies realiter intra annum, *Quod ſiquis poſt præſtitum iſtud juramentum (abſque impetrata diſpenſatione) nihilominus haud incæperit, privetur ipſo facto, non ſolum gradu ad quem noviſſimè præſentatus fuerat, ſed & aliis omnibus, quos prius ſuſceperat.*

I have received an ingenious handſome Epiſtle from him that was *Monk* at *Tholouſe*, and as I am moſt unwilling to break any Letter of *Statute*, ſo do I not think, that the words which you have ſent up, have any purpoſe to barr an *Engliſh-men* born eſpecially in a Caſe of ſuch exigence and extremity; but is only a Bar upon ſuch *Engliſh-men* as ſhall voluntarily forſake their own Univerſities to take their Degree beyond the Seas; And in this ſenſe the *Statute* is deſervedly penal upon

upon them, but God forbid that it ſhould be extended againſt an *Engliſhman* in ſuch a Caſe of Difficulty and Diſtreſs, as this Man is. Therefore I leave him to you and the *Heads* to ſhew him all the favour which you ſhall think fit for him.

Lambeth, *Decem.* 1. 1637. *W. Cant.*

S I R,

UPon *Monday* laſt according to promiſe there was notice taken at the *Green-Cloth* of the Cauſe of the Privilege for carrying of *Billet*, &c. according as the Officers had promiſed me, and according to the *Brief*, which I had collected out of your Letters, and with my own hand delivered to Mr. *Comptroller*; and as the Officers tell me, you ſhall hear no more of the buſineſs, which promiſe, I hope they will perform.

December. 1. To the *Vice-chancellor*, their Privilege for carrying of *Billa* within a *Mile's* Compaſs of *Oxford*.

W. Cant.

SInce the Publiſhing of the new *Statutes*, there hath been ſome complaint made, that the younger ſort cannot have acceſs often enough to the *Statute-Book*, which is reſerved in every particular *College*; thereby to know all Hours for *Lectures*, and all other Duties required of them. Hereupon it was thought fit, that an Abridgment ſhould be made of the *Statutes*, eſpecially of thoſe, which concern manners and exerciſe. This pains was undertaken, and the Abridgment made by Mr. *Thomas Croſfield* of *Queens College*, and was Printed and Publiſhed in *January* 1638. but according to the old *Stile* in *England*, 1637. The Title of the Book is, *Statuta Selecta è Corpore Statutorum Univerſitatis* Oxonienſis, *ut in promptu & ad manum ſint, quæ magis ad uſum (præcipuè Juniorum) facere videntur.*

S I R,

For Mr. *Chudley*, in the ſenſe which I writ, and as you took it, the Example will be ſo full of danger, and the breach of *Statute* ſo violent againſt it, with a *Nullo modo proponatur*, *& ne quiſquam proponat ſub pœnâ Banniconis*, as that for my part, I ſhall never yield to it for him or any other. And therefore you did well, before you propoſed any thing to the *Heads*, to acquaint me with thoſe Barrs in *Statute*, and with the danger of the Conſequence likely to fall very often in every Year wanting one Term, and no more. But in the end of your Letters, you tell me that young *Chudley* came to you, and expreſt himſelf otherwiſe; namely for a preſent Creation. And this way (you ſay) expreſſes more preſent favour and reſpect to him, and is of leſs danger in the precedent for the future. The young Man (it ſeems) deſerves

To the *Vice-chancellor* concerning Mr. *Chudley's* Diſpenſation for a term to be made Maſter.

well, and the *Princes* Tutor hath been very earneſt with me for him, Nevertheleſs I ſhall not in this way peremptorily appoint any thing, but leave him to you and the *Heads* to do whatſoever you ſhall think fitteſt; and with advice, rather to ſhew no favour, than to creat a Precedent, which may endanger the *Statutes* and the Government after. Of which I ſhall ever deſire you to be tender and careful.

Lambeth, *Feb.* 9. 163⅞. ***W. Cant.***

Lent Diſputations.

A Strict Charge given to the *Vice-chancellor* and *Proctors*, to look that the *Lent* Diſputations be carefully performed, in a quick and Learned way, and without diſorder.

Lambeth, *Feb.* 12. 163⅞. ***W. Cant.***

Mr. *Kilby* cenſured for breach of the Five *Articles*, *Feb.* 12. 163⅞.

MR. *Kilby* of *Lincoln-College* made a Sermon, in which he brake his Majeſty's Declaration concerning the Five *Articles*; but he ſubmitted himſelf, and his Cenſure ſtands upon Record. The Sermon was Preach'd upon *Tueſday* the 30*th.* of *January*, and he was cenſured *Feb.* 12*th.* 163⅞.

Out of a Letter of the *Vice-chancellor*, concerning ſome diſorders between *Chriſt-Church* and *Exeter* Coll. Men in the *Schools* in the ſecond Week of *Lent* this Year 163⅞.

The *Students* of *Chriſt-Church* and *Exeter*, grew ſo unruly the laſt week, (the Maſters interpoſing and wrangling in the *Schools*, and their Boys fighting out of *School*,) that I was forced to Command an abſolute Ceſſation of all manner of Diſputations betwixt the two Houſes; and ſo they reſt quiet ever ſince.

Moſt Reverend!

Letters from the Univerſity for the taking down of the *Conduit* at *Carfax* for a Nuiſance.

WE are Encouraged in the common favour, reſpectively vouchſafed by your *Grace* unto the Univerſity and City of *Oxon*, to preſent our common Grievances, and to appeal unto your *Grace* for a Redreſs, wherein we ſhall moſt willingly reſt and ſettle.

The *Jurors* conſiſting of Twelve Privileged, and Twelve Free-men Empanell'd by the Univerſity to enquire after ſuch Miſdemeanours as are impleadable in a *Court-Leet* lately held in your *Grace*'s Name, have preſented with joynt Conſent unto your *Vice-chancellor* the *Conduit* raiſed in the *Market-place* at *Carfax*, as a Nuiſance.

The

The *Vice-chancellor* (as opportunity was miniſtred) gave notice hereof unto the *Heads* at their *Monday* Meeting, and aſſumed to deliver as much unto Mr. *Mayor*, adding his Requeſt, that it might duly be conſidered, what was beſt to be reſolved in this kind.

We, whoſe names are here underwritten, have diliberated upon the Preſentment, do freely aſſent to the Body thereof, and acknowledge the *Conduit* there placed to be a juſt Grievance.

The *Remedy* is not ſo eaſily preſcribed; neither ſhould we happily ſo jointly concur in the amends, if we undertook to determine the ſame.

Our Appeal unto your *Grace* is unanimous, both Univerſity and City, ſubmitting our Accomodations unto your *Grace*'s Reſolution, moſt humbly beſeeching your *Grace* to take this particular into Conſideration, and ſo to order the ſame, and diſpoſe of it for the Good and Honour of the Univerſity and City, as you in your Wiſdom ſhall think fitteſt. And what your *Grace* doth herein determine and preſcribe, we readily embrace: And by our beſt Endeavours (God willing) will promote the ſame; So taking humbleſt leave, we continue (juſtly bound) to pray for your *Grace*'s Proſperity.

March 5. 1637.

Richard Baylie, Vice-can. *Oxon.*
Jo. Wilkinſon Aul Magd. P.
Tho. Iles, Sub-dean of *Chriſt-Church.*
Ro. Pinck, Cuſtos Coll. *Nov.*
Paul Hood, Rector *Lincoln.* Coll.
Fran. Manſel, Coll. *Jeſu* Princ.
A. Trewen, Præſ. Coll. *Magd.*
Tho. Walker, Coll. *Univerſ.* Mag.
Dan. Eſcott, Coll. *Wadh.* Guard.
Tho. Clayton, Coll. *Pemb.* Mag.

John Saunders, Aul. B. *Mariæ* Princ.
John Gliſſon, Procurator Jun.
Degorius Wheat, Aul. *Gloc.* Princip.
Coriſt. Rogers, Aul. *Nov. Hoſp.* Princip.
Gab. Richardſon, Vice-prin. Coll. *Æn.*
Alex. Fiſher, Coll. *Mert.* Vice-Cuſt.
Rich. Trimnel, Coll. *Ball.* Vice-mag.
Hen. Tozer. Coll. *Exon* Sub-rector.
Jo. Meredith, Coll. *Omn. An.* Vice-Cuſt.
John Reve, Aul. *Cerv.* Vice-princ.
Jo. Duncomb, Dean of *Oriel* Coll.

TO theſe Letters of the Univerſity, I gave this Anſwer in the general in my Letters to the *Vice-chancellor* (*March* 19. 163⅞.) that I would not trouble my thoughts, nor proceed further in the buſineſs of the *Conduit* at *Carfax*, till they and the *Mayor* with his Brethren were agreed about leaving the Materials to my diſpoſal, for the good both of the Univerſity and that City.

My Anſwer to the Univerſity-Letters concerning the *Conduit.*

W. Cant.

Dr. *Lawrence*, Maſter of *Baliol* College, was choſen the Lady *Margaret*'s Reader on the 20*th.* of *March* 163⅞. upon the Reſignation of Dr. *Fell.*

Dr. *Lawrence* choſen to be the Lady *Margaret*'s Reader *Mar.* 20.

No

To the *Vice-chancellor* concerning the Non-Incorporation of Maſters of *Samure* &c. *Martij* ult.

NO Maſters of Art of *Samure* or other place ſhall be incorporated, till they have ſpent ſo much time in *Oxford*, as added to their time ſpent at *Samure*, or elſewhere, ſhall make up the time required by *Statute*.

Martij ult. 1638. *W. Cant.*

The. *Maſters* and *Oliver Wallup* Reſtored.

IN a Convocation on *Wedneſday*, *April* 4. Mr. *Maſters* was reſtored to the Univerſity, who was baniſh'd thence in the Year 1632. for abuſing ſome of the *Heads* the Year before in his Speech, as being then *Terræ Filius*. Mr. *Wallup* was likewiſe reſtored to his Degree of Maſter, who was degraded *Ann.* 1637. for his neglect of appearing at the *Act* kept on the *6th.* and *7th.* of *October*, by reaſon of the *Sickneſs* that Year in divers places.

Two Paſſages of my Letter to the *Vice-chancellor*, *April* 13. about ſtrengthening the *Schools*.

I am glad, You and the Heads are ſenſible of the weakneſs of the *Schools* in the point of their *Timber*, and certainly Dr. *Hawley*'s Memory will ſuffer in it, who was truſted with that Work. I am of Opinion (for ought appears to me yet) that no other way but *Poſts* will ſecure the buſineſs, and there muſt be two *Poſts* in every *School*, where there are more than one Beam. I know there are other devices which *Carpenters* may mention: But they are to me as great *Eye-ſores*, as a *Poſt* can be, and yet will not ſecure the Work, for neither clamping with Iron, nor Bracers from the Wall to the Beams, or two half *Poſts* cloſe to each Wall, can ſecure the middle of the Beam, where the greateſt weakneſs is, and whence the Danger will come.

About *Martin Weſcombe* to be Maſter this next *Act*.

I am very glad to hear ſo well of the young *Monk*, that was; and I pray let him have his Degree to be Maſter with all favour: For I do not ſee any inconveniency poſſible, by allowing any Man that time for his Degree, which he hath ſtudiouſly ſpent in any other Univerſity. So let him be Maſter this Act, and God bleſs him.

Lambeth, *April* 13. 1638. *W. Cant.*

Notice of ſome diſorders of the Youth this Week againſt the *Proctor* with my Anſwer.

THis Week notice was given me of ſome Diſorders of the Younger ſort againſt Proctor *Lanford* (at the end of his Speech when he was to lay down his Office) in affronting him in the *Convocation-Houſe*, and Stamping and Hiſſing him at St. *Maries*; and I returned the *Vice-chancellor* this Anſwer: That he ſhould do well to vindicate the *Proctor* with ſeverity. And if he could find the Principal Ringleader, to Baniſh him the Univerſity, and put ſome ſevere Puniſhment upon the reſt. In which if he did fail, we ſhould have the

Procurators Mr. *Corbet* of *Merton* Coll. Mr. *Nicholſon* of *Magd.* Coll.

Youth

Youth break out oft into theſe Inſolencies. And the *Proctors* diſheartned to do the Duties of their Places.

April 13. *W. Cant.*

SIR,

YOur Judgment hath paſſed very right upon the Principal of *Magdalen* Hall and *Gilpin*. And I plainly ſee, the buſineſs muſt be divided between them; and that Diviſion I leave to you to make: Yet with this Caution that you ſuffer no man to eſcape unpuniſh't, for Incivility and Diſreſpect to his Governors; if the Complaint be juſtly made to You, and your aſſiſtance called for according to *Statute*. And on the other ſide, you ſhall do well to make the Preciſe part underſtand (as you have occaſion to deal with them) that they are not Puniſh't for their Conſcience, But becauſe they will never reform an erroneous Conſcience, nor forbear Practiſing according to it, and that to the diſturbance of Government. So the whole re-examination and future Settlement of that buſineſs I leave wholly to you.

April 27. 1638. Concerning *Gilpin*'s Expulſion from *Magdalen* Hall.

I thank you heartily for your diſcreet Proſecution of that Baſe Riotous Buſineſs, when the *Proctor* gave over his Office, and am very ſorry the Heads are ſo Ill adviſed, as to think the whipping of two or three Boys, is Puniſhment ſharp enough for ſuch an Offence. What you will do, I know not: But if I ſhould come to the knowledge of the Principal Offenders, if you did not Baniſh them the Univerſity, I ſhould try how far my Power would ſtretch. The truth is, if exemplary Puniſhment be not laid upon ſome of them, it will be of more dangerous Conſequence, than for ought I ſee, the Wiſeſt of your Heads think on.

Concerning the Riotous Diſorder againſt *Proctor Lamford*.

Lambeth, *April* 27. 1638. *W. Cant.*

SIR,

I Did not ſettle the aſſembling of the Heads upon *Mondays* to the end my *Vice-chancellor* ſhould ask their leave, or be over-ruled by their advice for the Puniſhing of a Crime ſo Notorious and Publick as this Tumultuous Carriage at the late Reſigning of the *Proctor*'s Office was, and to deal freely with you, I am no way ſatisfied either with the Heads or Your ſelf in this buſineſs: Not with the Heads,

May 4. My diſlike of the Puniſhment reſolved on by the Heads, for the late Diſorder.

Upon this the *Vice-Chancellor* confeſſed in his Letters *May* 7. 1638. that he could not make full Proof againſt any, elſe he would have been more Severe.

becauſe if they would not yield to *Bannition*, yet they ſhould have ordered it to publick Puniſhment; the Crime being ſo publick as it was. And the ſhame of a publick Puniſhment, would have wrought more both upon the Perſons, and for the Example, than greater Smart in a private way. Beſides I am ſure enough that they, which have ſo unworthily ſmother'd this Puniſhment, will not be over ſevere in their Private Execution. Neither am I ſatisfied with You: For when you ſaw in what a diſproportionable way to the Crime the Heads inclined to go, You ſhould have told them plainly, and have performed it, That you would not yield to any ſuch ending of the Buſineſs, till I were made acquainted with it, and had approved it, which I ſhould never have done, but have brought the Offenders to ſome publick Shame or other. And indeed I am not a little troubled at this breach upon Government; which I ever perſwaded my ſelf, you would not have ſuffered. And I have much ado to hold my ſelf from calling this Buſineſs to a more Publick reckoning, but that the diſgrace both of the Heads and You muſt attend it. And I pray, let them know, how ſenſible I am of this great diſſervice to the Univerſity Government.

Lambeth, *May* 4. 1638.

W. Cant.

SIR,

May ult. *Shurley*'s Caſe in Reſiding in the Univerſity, and having two Benefices with Cure.

FOR the buſineſs concerning *Shurley*, I have both thought upon it, and adviſed with others, and am clearly of Opinion, that the *Statute*, which gives leave to a Man's ſtay in the Univerſity, that is under 40 Years of age, doth not priviledge a Man that hath a Vicarage, and is ſworn to Reſidence unleſs he be diſpenſed withall for Reſidence according to Law. But in Caſe of two Benefices and one of them a Vicarage, and both with Cure, which is *Shurley*'s Caſe, I think the *Statute* hath no meaning that a Man ſhall live abſent from both under any Univerſity-Pretence whatſoever. And I believe, ſhould the words of the *Statute* be doubtful, no man would interpret them with ſuch Prejudice againſt the Church. You ſhall therefore in God's name ſend *Shurley* home and not ſuffer him to live there, either to be ſo great a Scandal to the Church abroad or to give ſuch an Ill Example in the Univerſity. And this I aſſure you, and ſo you ſhall let him know from me, That if he do not repair to his Reſidence, being call'd thereto by his Biſhop, I will expel him the Univerſity; and then let him ſeek his Remedy by *Statute*, if he can: And I'le be as good as my word. And I do hereby require you to give me an Account how this buſineſs proceeds from time to time.

He hath obeyed and is gone to Reſide upon one of his Benefices.

Lambeth May Ult. 1638.

W. Cant.

SIR,

I Pray inſtantly call a Congregation, and change the firſt Queſtion of the three appointed for the Act. They which propoſed it to you, were inconſiderate bold Young Men. And ſo I paſs them over for buſie Fools, which can think there can be nothing in the State, but by and by it muſt be made an Act-queſtion. And for your ſelf, I do much wonder, where your Judgment was, when you could let paſs ſuch a Queſtion, and not only in your Private Thoughts, but in Congregation, and that without conſulting me about it. And this I'le tell you, I know divers in *Oxford* are diſcontented with it already, and they have reaſon: And ſo there's *Juſta Scandali Materia* in taking the Queſtion. And every Man ſends his Friend up a Copy to *London*, and that I know will make a Noiſe here; And I make no doubt but it will come to the King's ears before *Sunday* that I can come to him. And tho' you do change the Queſtion (as I command you to do preſently) Yet there will not be wanting, which will ſay, That you would never have propoſed this without me; and that certainly I commanded it to ſee how it would take. And that if it had taken well, it ſhould have gone on: But that now I ſee it otherwiſe, I am content to diſclaim it. In ſhort, if the worſt Enemy I have in the Kingdom had ſtudied to do me a ſhrewd turn, they could not (as the times are) have found out a way more cunningly to have wounded me, than this, and I did not think it poſſible till now I ſee it, that you could have been ſo overſeen in this buſineſs, as you are in propoſing this Queſtion in the Congregation, *Me inconſulto*. There's now no remedy; but to call a Congregation, and change the Queſtion which I once more require you to do preſently.

An addita & alterata in liturgia Scotiana juſtam præbeant Scandali Materiam?

Hereupon the Reſpondent and Queſtion were changed preſently upon the Receipt of theſe Letters.

Lambeth June 7. 1638.

W. Cant.

SIR,

FOR the main buſineſs of an Act or no Act, it ſeems you are reſolv'd upon the Negative; and I find you have conſidered the great Difficulty which attends this Reſolution, and which lyes between the matter of Credit and Safety.

The Suppreſſing of the Act or Deferring it only, left to the choice of the Heads.

'Tis true, no Act, and you hazard your Reputation very far; and ſo much the more, becauſe you have miſſed two Years together already. And 'tis as true, that ſo many places about you being infected, and that *Cambrige* men may flock thither, (tho' that place be touched) You have great reaſon to think of your ſafety; but for my own part I ſhall do as I did the laſt Year, that is, leave you to your own Judgments, and preſcribe nothing either for or againſt; With this, that I would have you remember, that the laſt Year the Act being put off very late, you loſt your Reputation, and the Town was as full of Strangers

The Sickness encreasing in all these neighbouring Parts the Act was suppreſt in Convocation on *Thurſday* the 28th of *June*, 1638.

Strangers, as tho' an Act had been kept, and conſequently the Danger as great, but that it pleaſed God to bleſs you. And if it ſhould happen now that the Act ſhould be put off, and the Company come notwithſtanding, and fill the Town, and (which God forbid) any danger follow, you will then incurr the Danger and loſe the Credit. I write this only to put you in mind, how the Caſe ſtands, but will not command any alteration of that, which You and the Heads being upon the place ſhall think fitteſt for your ſelves and it.

Croyden, *June* 25. 1638.

W. Cant.

Word is now ſent me that the New Convocation houſe is finiſhed.

After my hearty Commendations, &c.

Dr. *Frewen* choſen my *Vice-chancellor.*

THE time puts me in mind of nameing unto you a new *Vice-chancellor*. For the Dean of *Sarum*, Dr. *Baylie*, hath now undergone the pains and Care of that Place two Years together; and I ſhall not hold it fit without greater neceſſity, than I hope can befall me there, to over-burthen any man with more than two Years together in that carefull and troubleſome Office. Dr. *Baylie* for his time hath been very carefull to give both my ſelf and You, as much ſatisfaction and content, as well may be expected in the Execution of ſuch an Office: And hath taken a great deal of Pains to uphold the diſcipline, and increaſe the Stock of the Univerſity. So that he hath left a good example to his Succeſſor in both kinds. And now I have made choice of Dr. *Frewen*, Dean of *Glouceſter*, and Preſident of *Magdalen College* to ſucceed him; who as he is every way very able and ſufficient for the diſcharge of that Place: So hath he this great advantage, that he hath been *Vice-chancellor* heretofore, tho' under another *Chancellor* of the Univerſity, and by that means is well acquainted with all thoſe things, which are incident to the Office: And thereby will be eaſily able to maſter thoſe things which would be difficult to another man's beginnings. And this falls out ſo much the better, becauſe at *Michaelmas*, that great and beneficial *Statute* (give me leave to call it ſo) concerning the Examination of thoſe, that ſtand for Degrees, muſt begin to be put in Execution. And tho' I do not hear, that the Younger ſort have been ſo careful to provide themſelves by ſpeaking *Latin* in their ſeveral Colleges, as I was to give them warning that they might; yet that ſhall put no ſtop upon me, but that I ſhall expect and require the Execution of the *Statute*.

Theſe

Theſe are therefore to let You know, that I do hereby nominate and chooſe Dr. *Frewen* to be my *Vice-chantellor* for the Year enſueing, and to pray and require You to allow of this my Choice, and to give him all the Reſpects due to his Place, and all other Aid and Aſſiſtance by your Counſel or otherwiſe, which ſhall be requiſite, the better to inable him in the diſcharge of the Office, which he now undertakes. Thus not doubting of your readineſs, and willing obedience herein; I leave both him and you all to the Bleſſing of God, and reſt,

Your loving Friend,
and *Chancellor*

July 11. 1638. *W. Cant.*

To my very loving Friends the Vice-chancellor, *the* Doctors, *the* Proctors *and the reſt of the Convocation of the Univerſity of* Oxford.

Aug. 3. 1638. To the *Vice-chancellor* to look to Scholars, for *Taverns*, &c.

I Have now no Buſineſs to you but only to pray you, that in this Dead time of Vacation, You will be watchful that the Scholars ſpend not their time in *Taverns* and *Ale-houſes*, and ſo help themſelves to put on a Habit, which will not be fit to be worn in *Term*, nor at any other time. And you cannot do a greater Office in all the time of your *Vice-chancellorſhip*, than to hinder the growth of this Spreading Evil, &c.

Croyden, Auguſt 3. 1638. *W. Cant.*

SIR,

Aug. 10. For Care about *Ale-houſes.*

I Thank You heartily for your Care about the *Taverns* and the frequenting of *Ale-Houſes*, about which baſe places You cannot be too careful. For they are certainly the Bane of a great many young Men, which are ſent to the *Univerſity* for better Purpoſes; and if you do not now and then give them a Night walk, they will eaſily deceive all your Care for the Day.

To look to the Scholars at his Majeſty's coming to *Woodſtock* by reaſon of my Abſence, which was never before ſince I was *Chancellor.*

I Cannot be at *Woodſtock* this Year when His Majeſty comes, by reaſon of Buſineſs which the King himſelf hath laid upon me, and muſt be done at that time, or not at all. I am ſorry it ſo falls out, but I have ſpoken with his Majeſty, that my Abſence may not hinder the wonted Grace which he ſhews to the *Univerſity*. I have likewiſe ſpoken to the Officers of the Houſhold about Your Enter-

tainment that Day. I have alſo ſent to My Lord of *Oxford* to attend there in my Room. It will be time for you now at your *Monday* Meeting, to propoſe to the Heads the keeping of their ſeveral Companies at Home, that they may not diſturb the King's Game, nor otherwiſe offend the Court by their frequent going thither; of which I pray be very careful.

Croyden, Auguſt 10. 1638. *W. Cant.*

SIR,

Aug. 17. 1638. To the Vice-chancellor about Gowns.

I Thank You for your Care to make a preſent ſtop of the uſe of prohibited Gowns among the younger ſort. But if you puniſh only the Taylors that made them, and not the Scholars that wear them, I doubt You will not eaſily remedy the Abuſe, unleſs it appear to You, That the Taylors made them without the Scholars Appointment; then indeed the Scholars are Blameleſs, otherwiſe not.

The fault appeared to be the Taylors only, and ſo I gave order for Puniſhment.

Croyden, Auguſt 17. 1638. *W. Cant.*

From the *Vice-chancellor, Aug.* 27. 1638.

IN this time of my Abſence from *Woodſtock*, things were carryed well at Court by the Heads; and they had a very Gracious Entertainment there, and gave the King good Content, and were diſmiſſed without Complaint againſt any Scholar for diſturbing his Majeſty's Game.

SIR,

To the *Vice-chancellor, Sept.* 20. concerning the placing at St. *Maries*, the Sons of Earl's Daughters marryed to Knights.

FOR the Buſineſs concerning the placing of the Sons of the Lady *Lewis* with the young Noble-men; I am ſorry that they which are Suitors, have ſo much as one Precedent for it. But ſince 'tis ſo, I am glad that was before my time; for certainly I am not like to make a Second. And I pray do you conſider what it may breed in the Iſſue, If all the Children of Noble-men's Daughters that are Marryed to Knights, ſhall challenge the ſame Privilege in the *Univerſity*, that the Sons of the Noble-men do, and with what Power and Diſcretion the Univerſity can give it, conſidering they have not the Privileges with Noble-men's Sons in any other part of the Kingdom beſides, nor can you at preſent ſee what Conſtructions may be made of it above, it being upon the matter the giving of a Precedency. The Truth is, I would be very glad it were in my Power to gratifie that Honourable Lady without prejudice to the Univerſity, which I doubt in this Particular cannot be. And beſides, I am perſwaded this proceeds from the forwardneſs of Dr. *Manſel* and her Kinſman, Dr. *Glenham*, and not from her ſelf; tho' if it did come from

from her ſelf, I cannot tell what other Anſwer to give; therefore I pray give them the faireſt Denial you can.

Croyden, Sept. 20. 1638. *W. Cant.*

Paſſages out of the *Vice-chancellor's* Letters, with Anſwers to them.

1. Concerning Examinations in Term time. It needs not; the one being in Statute, the other being by Statute put into the Hands of the Proctors.

WHereas there is an Omiſſion in the Statutes concerning the Examination of the younger ſort before they take their Degrees, I adviſed the *Vice-chancellor* to conſult the Heads for a ſupply of this defect in Statute, who did ſo, and ſent me word that the Heads had Ordered, That all Regents ſhould examine in their Courſe, thoſe only excepted, who are diſpenſed with for their Abſence by the Congregation; and that every Candidate repulſed as inſufficient by Examiners, ſhould not be admitted to a ſecond Examination in ſix Months after. To this I gave Anſwer, That they ſhould do well in a Buſineſs of ſuch Difficulty, and ſo unpleaſing to the young Students, and perhaps to the Regents alſo, to have this their Order confirmed in Convocation, unleſs they did find any thing in Statute to make ſuch Order of their binding.

2. Concerning Proctor *Corbet* of *Merton*-College, about his aſſiſting at the Communion at the beginning of Term.

To the Proctor of *Merton-College*, Mr. *Corbet*, I delivered your Grace's Advice, That he ſhould do well to ſubſtitute ſome other to officiate for him at the Communion at the beginning of Terms, if the tenderneſs of his Conſcience would not give him leave to conform to ſuch ſeemly Geſtures, as are thought fit to be uſed at that Service: His Anſwer was, That he did conform therein at the laſt Communion; the which, how true, my Predeceſſor now with your Grace, is beſt able to reſolve you. I found him (I confeſs) more tractable than I expected; but ſince that time he is quite relapſed (the Fruit of his Friend's, Mr. *Channell's* Sermon, wherein among other the like paſſages he told us: That he that does more than Canon requires, is as great a *Puritan*, as he that does leſs.) By his laſt Diſcourſe, I find him reſolved neither to conform nor abſent himſelf without Command, which I have aſſured him already is folly to expect. Yet to this purpoſe, he deſired me to ſend you this incloſed Petition; a Copy whereof here follows,

To the Right Reverend Father in God, William, *by the Divine Providence, Lord Arch-Biſhop of* Canterbury; *his Grace, the Honourable Chancellor of the Univerſity of* Oxford.

Proctor *Corbet's* Petition.

The Humble Petition of Edward Corbet, *one of the Proctors of the ſame Univerſity.*

WHereas your Petitioner was wiſh'd by Mr. *Vice-chancellor* in your Grace's Name, either to bow towards the Altar at the Univerſity Common Prayers, or to forbear to officiate. He humbly

ſheweth your Grace, that from his Heart he Loveth and Honoureth the Church of *England*, and doth not only rigidly and carefully obſerve her Doctrine and Diſcipline, but would to the utmoſt of his weak power defend the ſame with his Pen or Blood. And therefore he humbly beſeecheth your Grace, that if above and beſides what is eſtabliſhed, any thing be thought fit to be practis'd, your Grace would vouchſafe either to order and command him to do it, or elſe be pleaſed to leave him to that Liberty which our Religious King and Orthodox Church have allowed him, ſo ſhould he pray for your long Life and happy Government in the Church.

And to all this I gave the Vice-chancellor this Anſwer following.

I Thank you for your diſcreet handling of Proctor *Corbet*. And firſt for the thing it ſelf; I have received his Petition, and will not give him any Command, either to do, or deſiſt, or to appoint any Subſtitute, but leave him, and let him do as it ſhall pleaſe God and himſelf. And ſecondly, for the manner of this his Refuſal, I muſt tell you, that it is all one in ſubſtance, with the Petition which Mr. *Channell* himſelf delivered me about a Twelve Month ſince; and that ſince your late being with me, I have received an Anſwer not much in effect differing from this Petition, from two or three Refractories in different Parts; and now your Predeceſſor tells me, that he being lately in his Viſitation of his Peculiars belonging to his Deanery, had the ſame Anſwer given him, That they looked for a Command. By all which put together, I ſee the Faction have informed themſelves, and are agreed to make this Anſwer, To call for a Command, which from me they ſhall never have, till I may be warranted my ſelf by publick Authority: But we find, that beſides Articles and Canons and Rubricks, *&c.* the Church of Chriſt had ever certain Cuſtoms which prevailed in her Practice, and had no Canon for them; and if all ſuch may be kickt out, you may bid farewel to all Decency and Order. In the mean time I will acquaint His Majeſty with this Diſtemper growing, that the Blame may not be caſt upon me.

Notwithſtanding this to your ſelf; you ſhall give the Proctor no Anſwer at all from me.

THere is an Abuſe hath continued long, and is, I think, very fit to be Remedied. It is, that when divers publick Lectures are at the ſame Hour in the Univerſity, One Bell (if I miſtake not) hath been uſed to toll to all of them, by which means the Auditors to all Lectures take occaſion to repair to the Schools, and when they come there, perhaps but one Lecturer reads, and then they cannot find their way back to their ſeveral Colleges, but ſpend their time as they ſhould not. To prevent this, I pray communicate with the Heads, and make an Order, That a diſtinct Bell be tolled to every Lecture, that ſo the Auditors may know for what Lecture it is, and apply themſelves accordingly. And I think 'tis very fit, that the Profeſſor intending to Read that Day, ſhould give warning to the Clark for the tolling of his Bell.

Every Lecturer to have a diſtinct Bell tolled to his Lecture.

This is ſince ordered by the Heads and ſettled.

Lambeth, *October* 5. 1638. *W. Cant.*

ON *Wedneſday* the 10*th.* of *October*, the *Vice-chancellor* and the *Univerſity* entred upon the uſe of their New Convocation-Houſe, without any other Solemnity, than a ſolemn Speech of Bene- from the *Vice-chancellor*. The New Convocation-Houſe in uſe. *Octob.* 10.

On the ſame Day the Examinations of Candidates for Degrees began to be put in Execution according to the Statutes. Examination for Degrees.

WHen the Proctor ſaw that your Grace would not command his Conformity in Geſture at the beginning of Term, he requeſted me to require it; (pretending that my Predeceſſor had done ſo before me,) I refuſing, he then proffered to conform of his own accord, but he either did it not at all, or did it ſo poorly, that it was ſcarce obſervable by them that were preſent. The *Vice-chancellor* could not obſerve it, by reaſon of his Officiating at the Communion: Howſoever this is gained upon him; That either he did conform and cannot deny it to the Faction; Or elſe, that he is a groſs Diſſembler to the *Vice-chancellor* and the Authority born there. Out of the *Vice-chancellor's* Letter, *Octob.* 15. The Manner of Proctor *Corbett's* Conformity.

SIR,

I AM informed by the Dean of *Chriſt-Church* of a ſhameful Non-Reſidence practiſed by two *Chriſt-Church* Men, under the pretence of Univerſity Privilege; whereas ſuch a foul Abuſe is no way to be endured; one of them is Mr. *Vereir*, he had a Living given him by the Univerſity in *Worceſterſhire* 12 Years ſince. And he hath ever ſince (as I am informed) lived in the Univerſity, and ſpent that ſacred Revenue moſt prophanely. The other is one Mr. *Little*, and he hath had two Vicarages in *Yorkſhire* theſe 7 Years, and hath performed no Church-Duty upon either of them, but only that he makes a merry Journey once a Year into thoſe Parts, and then returns again, and waſtes the reſt of his time in *Oxford* under pretence of Suits. But it is no way probable, that both theſe Vicarages ſhould be litigious 7 Years together. And howſoever, it will be a great Scandal and Diſhonour to the Univerſity to have ſuch ſhameful things as theſe countenanced under the Name of Privilege. I have written to the *Dean* to lead the way to you, and expel them out of *Chriſt-Church* if they have any Footing there; and therefore I do hereby Pray and Require You to proceed to *Bannition* againſt them in the Univerſity, if they do not preſently repair to their Livings and reſide there; of which I ſhall expect an Account from you. To the *Vice-chancellor*, *Octob.* 18. to ſend away Mr. *Little* and Mr. *Vereir* to reſide upon their ſeveral Benefices. It was time to take this Courſe, for the *Vice-chancellor* ſent me word, *Octob.* 22. that there is much declaiming at St. *Maries* againſt Non-Preſidents in general. Of which theſe give too juſt Cauſe.

And hereupon I writ to my Lords of *York* and *Worceſter*, to call theſe two Men to reſide upon their ſeveral Benefices.

The like Courſe ſhall you take with one *Woodruff*; I ſhall ſpeak firſt with Dr. *Baylie* about him, for the Monition was given him in his time. *Woodruff's* Non-Reſidence.

Lambeth, *Octob.* 18. 1638. Z *W. Cant.*

To the *Vice-chancellor*, *Octob.* 31. My Reſolution about Non-Reſidents in general.

SIR,

I Have written to my Lords, the Arch-biſhop of *York* and Biſhop of *Worceſter* to call *Vereir* and *Little* to Reſidence; and if the one have prevented that Call, and the other mean to do it, 'tis well. For I am reſolved (and ſo you may ſignifie to the Heads at your next Meeting) to purge the Univerſity of all Non-Reſidents, which have not expreſs Letter of *Statute* to relieve them, and bind my hands. And as for the *Statute* of the Realm, which had a great deal of Reaſon, upon which to ground it ſelf, when 'twas made; but (God be thanked) by the Learnedneſs of the Age, hath little now; as I may not violate it, ſo neither will I ſuffer unworthy pretences to abuſe both the Church and it, if it lye in my Power to apply a Remedy to ſo groſs an Abuſe. And I pray, let the Heads know, that I would not have endured ſo groſs Non-Reſidence (as I find Mr. *Vereir* and Mr. *Little* guilty of) to ſhelter it ſelf in that Univerſity, had I ſooner known of it, than now I came to do by a mere Accident.

Lambeth, *Octob.* 31. 1638. *W. Cant.*

A Note to be brought in of all the Beneficed Men in every College and Hall. Which was done accordingly.

SIR,

IN this Caſe of Non-Reſidence, I pray require all the Heads of Colleges and Halls to bring you in a Note of all Beneficed Men, which live under their Government: At what diſtance their Benefice is from the Univerſity, the value in the King's Books, and otherwiſe, (if they can learn it) how long they have held it.

Lambeth, *Novemb.* 2. 1638. *W. Cant.*

The *Guernſey* Man's Incorporation.

CONcerning the Incorporation of the *Guernſey* Man mention'd, *pag.* 210. there hath at his humble Suit been a new Conſideration taken by the Vice-chancellor and the Heads for the Statutableneſs thereof. And it was found upon this Review, that the Statutes conſider'd two ſorts of Men; The firſt are ſuch as never have been Members of our Univerſity or *Cambridge*. Of theſe treat the Statutes, the firſt, *de Incorporatione*, and ſeem to diſtinguiſh them into *Aliens* and *Natives*: The ſecond ſort are ſuch as have been Students ſometime in either of the Univerſities. As for the Natives (in which Number the *Guernſey* Man is) the Words of the Statutes are,—*Quibus incorporari permittitur, Si tempore in Academiâ ſuâ requiſitò, & præſtitis prius Exercitiis, gradus ſuſceperint.* Upon which Words the Queſtion was whether a Native having taken a Degree in a Foreign Univerſity, might call that *Academiam ſuam*, which is reſolved by the uſe of the ſame Word, *Suos* twice in the ſame Paragraph, where it ſtands indefinitely for any Univerſity, where either Foreigner or Native hath taken his Degree. As in this Form, — *Ut admittatur ad eundem Gradum*,

dum, &c. *quibus ornatus eſt apud Suos.* Whereupon it was judged by the Heads, that there was no Bar in Statute to exclude the *Guernſey* Man (he producing firſt Letters Teſtimonial of the Univerſity, where he proceeded, That he had ſpent as much time in his Studies there, as is required by the Orders of that Univerſity, and that he had performed his Exerciſe) from the Benefit of Incorporation.

Upon the ſame Ground, way was given for the Incorporation of one of the Sons of Sir *Henry Vane*, Comptroller of his Majeſtie's Houſhold.

Mr. *Vane* incorporated Maſter.

To the moſt Reverend Father in God, the Lord Arch-biſhop of Canterbury, *Chancellor of the Univerſity of* Oxford.

The Humble Petition of the Inhabitants of Milton, Haſley, Petſworth, Lewknor, *&c.*

A Petition againſt the Carryers of *Oxford* for ſpoyling the High-ways by their too great Carriages.

Humbly ſheweth,

THat the Petitioners have beſtowed great Coſts and Charges in repairing their High-ways, through their ſeveral Pariſhes, leading from the Univerſity of *Oxford* towards *London*; That the Carryers of *Oxford* do carry ſuch unreaſonable Carriages, *viz.* ſometimes 40, 50, or 60 Tun at a Load, by which means they do ſpoil the High-ways, that notwithſtanding the Petitioners great and extraordinary Charge in continual repairing of them, the ways are made almoſt unpaſſable.

The Petitioners moſt humbly beſeech your Grace to give Order that the ſaid Carryers of *Oxford* may be reſtrained to ſuch certain ſtint and reaſonable weight of Carriages, eſpecially in the Winter-time and foul Weather, as in your Grace's Wiſdom ſhall ſeem fit, for the good of Travellers in the High-way, and eaſe of your Petitioners. And they (as in Duty,) *&c.*

Upon this Petition, for redreſs of this Abuſe, I writ to the Vice-chancellor.

SIR,

My Anſwer for redreſs of this abuſe, directed to the *Vice-chancellor.*

I Here incloſed ſend you a Petition delivered this Week unto me, concerning the High-ways towards *London*, and beyond our own Liberties. I have been the only Man that have kept up the Carryer to his four-wheeled Carriage for the Univerſity ſake; but if this Petition be true, it will force me to take off my Hand, and then I know he muſt take off two of his Wheels; and that done, let him carry what Weight he can. I pray You and the Heads to take this into ſerious Conſideration, and to think upon ſome Remedy. That which I ever thought on was not to go by the weight of his Carriage, for then he will be continually laying on more, and you are not able to watch him, but by the number of his Horſes, which ſhould not exceed five or ſix at moſt; and then himſelf will not dare to lay on more load

than his Horſes can well draw through thoſe bad ways; and if the Carriages be ſo great that he muſt uſe more Horſes, let him uſe a ſecond Cart, and divide his Team. If you can think upon a better way than this, I ſhall be glad of it, but You muſt prudently think upon ſome way for Remedy; for if it come to publick ſcanning at the Council-Table, or the Aſſizes, it will be ordered, whether you will or no, and perhaps in a ſourer way, and not ſo agreeable to your Liberties, as this way it may be done.

Lambeth, Nov. 23. 1638. *W. Cant.*

Out of Dr. *Turner*'s Letter to me (of *Merton*-College) of the good Succeſs of the new Statute, *de Examinandis Candidatis* ſent about this time.

I See good effects already of that Statute, which hath been moſt cryed down by thoſe from whom I leaſt expected it, the Statute *de Examinandis Candidatis*, and promiſe my ſelf much more hereafter. I was preſent at one Examination, and was glad to hear both the *Regents* examine ſo ſufficiently and diſcreetly, and the *Candidates* ſo ably and readily. I cannot believe that the ableſt Proceeders in former times, if they had been examined upon the ſudden, could have acquitted themſelves better than theſe Candidates (ſuch as I ſtumbled on by chance) did upon expectation of a certain unavoidable Examination. The moderation which your Grace preſcribed to Mr. *Vice-chancellor* in the Execution of this Statute, hath ſet it very well on Foot, which if it had been purſued roughly at the beginning, would never have held, or elſe would have bred great Diſtempers in the Univerſity. For the *Regents* (who at the beginning of Term) kept out of the way, inſomuch, that the Proctor of thirty of the Junior *Regents* could ſcarce meet with three Examiners, if they had been held up ſtiffly at firſt to the rigour of the Statute, and ſo inforced ſome of them to lay open their own Infirmities or Diſabilities, they would either have abſented themſelves quite, or elſe have made ſome deſperate violent oppoſition againſt the Statute, and the Authority that ſhould back it. But by this Moderation which Mr. *Vice-chancellor* uſeth towards them, (conniving at ſome defects now and then, where they come ſhort of the Statute) he hath won the *Regents* ſo, as that they conform themſelves in a good meaſure to the intent of the Statute. For they examine through all the Arts and Sciences, in which the *Candidates* are bound to have been *Auditors*, asking fundamental Queſtions in every one, not propounding ſtudied Subtilties to gravel and diſcourage young Students. And when the Statute hath gotten head, (which many Men had fore-doomed, and therefore did not fit themſelves for it againſt it ſhould take place,) I doubt not but the *Regents* will riſe to a higher pitch, and the *Candidates* likewiſe will come prepared for it. But that which will ſet a ſpecial Edge upon both, is Mr. *Vice-chancellor*'s aſſiduous Preſence at their Examinations, which I muſt confeſs looking to his former Solitude and Retiredneſs, I could never have expected from him.

The Care and Moderation of the *Vice-chancellor* herein.

There

No more than 15 Doctors to attend His Majeſty at *Woodſtock*.

There was Complaint made to me by his Majeſty, of the great number of Doctors, that uſually reſorted to *Woodſtock* at his being there; whereupon to prevent this Abuſe for the Future, I writ to the *Vice-chancellor* that they ſhould leſſen their Number, which was done accordingly; and in their *Monday* Meeting, on the 17th. of *December*, an Order was made by the Heads, That the number of Doctors deſigned to attend His Majeſty at *Woodſtock* ſhould not exceed Fifteen: That they ſhould all go in wide ſleeved Scarlet Gowns, (not in Habit and Hood) ſave only the Preacher, who during his Sermon ſhould wear his Hood alſo; And further, That both the Proctors ſhould go in their wide-ſleeved Gowns too. And that it might the better appear what Doctors ſhould go, It was likewiſe Ordered, That this Number ſhould always a little before every His Majeſtie's reſort to that Place, be choſen out of the Company of the Doctors there for the performance of that Service.

The King's Letters to *Chriſt*-Church for ſuppreſſing their *Weſtminſter* Supper, dated about the 20. of *December*.

Truſty and Well-beloved, *&c.*

WE are informed that you have for ſome Years ſuffered a very ill Cuſtom to continue in that our Collegiate Church; for whereas there are divers Scholars choſen to be Students of that Houſe, and divers others, that live there as Commoners, but the greateſt part of the Scholars are choſen from our School at *Weſtminſter*; there is a Supper maintained Yearly, commonly called a *Weſtminſter* Supper, at which all and only *Weſtminſter* Scholars do meet. This Supper we hold to be a very ill Cuſtom, and no way fit to be continued: For firſt, it is a thing not allowable in Government, that any party of Men ſhould have a ſeveral Meeting, which is a direct way to Faction and Combination, and it teacheth the reſt of the Students in ſuch a Society to bandy themſelves together againſt the other, that they may not be thought to be neglected. Secondly, ſuch a Meeting muſt needs cauſe more Expences than many Students are able to bear, eſpecially in ſuch chargeable times as theſe are. Thirdly, it gives an occaſion of much Drinking and Riot, and conſequently of all the bad effects which follow ſuch exceſſes; beſides no ſmall diſorder in leaving or keeping open the Gates of the College, for ingreſs and egreſs, for reſort to that diſorderly Meeting, at later Hours than are fit. And moſt uſually to add to all this Diſorder, this Supper muſt be kept upon a *Friday*-Night, againſt both the Canons of the Church and Laws of the Realm, and to the great Scandal of all ſober Men that hear of it.

Theſe are therefore to Will and Require You, the Dean and Chapter, to ſuppreſs that Supper or Meeting, by what Name ſoever it be called; and to call the Students together, and to command them in Our Name, that they preſume not at any time hereafter to reſort together to any ſuch Meeting, either in the College or out of it; and to Regiſter theſe our Letters among the Orders and Decrees for the Government of that Church, as You and every of You will anſwer it at your utmoſt Perils; and theſe our Letters We Will ſhall be binding, not only upon your Selves, but upon your Succeſſors, that this ill and dangerous Cuſtom may never riſe up into Practice again, Given *&c.*

Out of my Letters to the *Vice-chancellor* for Privileged Men to provide Arms, *January*, 17th.

I Thank you heartily for calling for Arms of your Privileged Men, and I pray be careful that they be ordered to the full as high as any Towns-Men of their Rank and Condition; and ſo they that love neither you nor your Liberties may not be able to take any Advantage againſt you, either in regard of the Number, or the ſufficiency of the Arms. And I pray ſee that this be done with all Care, and without any Partiality.

Lambeth, *Jan.* 17.
163⅞. **W. Cant.**

20 Priviledged Men charged with Corſlets and 30 with Muſquets.

HEreupon the Vice-chancellor with other of the Heads charged 20 of their Privileged Men with Corſlets, and 30 with Muſquets, which did almoſt equal the Train-Band of the City, though the Priviledged Men were but an handful in reſpect of the other.

From *Oxford*, *January* 28th.

To the *Vice-chancellor*, *Feb.* 7. for watchfulneſs againſt the *Jeſuites*.
* His Name is *Weale*.

SIR,

YOU had need be very careful of the Univerſity, for while none of you think of it, the Jeſuits and their Inſtruments are buſie thereabouts; and at this preſent they have ſeduced a young Youth of *Exeter*-College, I have forgotten his Name, but it begins with a **W.* and the young Organiſt of St. *John*'s, who ſlipt away; now whilſt the Preſident was at *Sarum*. I have granted an Attachment againſt them, if they can light upon them before they take Shipping; as alſo againſt *Cherriton*, for that I hear is his Name, who ſeduced them. You had need be very careful in theſe Buſineſſes, for elſe we ſhall very deſervedly hear ill of it.

Lambeth, *Feb.* 7.
163⅞. **W. Cant.**

To the *Vice-chancellor*, concerning the Maſters wearing their Hats and Lawyers Gowns, and for him to look to them. *Feb.* 20. 163⅞.

I approve their ſitting bare, ſo long as they go along the Streets in their Caps, and keep Form, which the *Vice-chancellor* aſſures me they do.

SIR,

I Am informed that the Maſters, many of them ſit bare at St. *Maries*, having their Hats there, and not their Caps; rather choſing to ſit bare, than to keep Form, and then ſo ſoon as they come out of the Church, they are quite out of Form all along the Streets. I am likewiſe told, that divers of the younger ſort, and ſome Maſters begin again to leave the wide-ſleeved Gown apace, and take up that which they call the Lawyer's Gown. If both or either of theſe be, you had need look to it in time, before it gather Head. And if it be true for the Gowns, you muſt chide the Taylors that make them very ſeverely, beſides what you do to the Scholars.

Lambeth, *Feb.* 20.
163⅞. **W. Cant.**

SIR,

SIR,

To the *Vice-chancellor*, *Feb. ult.* the forbidding of Set Courſing betwixt Colleges in *Lent*.

I Pray take care of *Lent*, and the Diſputations in their Beginnings, and ſpeak to the Heads of Houſes at your next Meeting, that they warn their ſeveral Companies; that they keep Diſputations at the Schools diligently, but very orderly and peaceably. And ſince I have now by many Years Experience obſerved, That courſing between one College and another is the great Mother of all Diſorder, and that 'tis almoſt impoſſible to have decent and orderly Diſputations, if that be permitted; Theſe are to require You, That You ſuffer no ſuch Courſing at all under any Pretence. And farther, I would have you ſpeak with the Principal of *Brazen-Noſe*, that he would command their Cellar to be better looked to, that no ſtrong and unruly Argument be drawn from that Topick-place. And I pray deſire the Heads to be very careful, that the Diſputations may be Scholike and peaceable.

Lambeth, Feb. ult. 163⅞. *W. Cant.*

From the *Vice-chancellor*, *March* 4. Circuiting for Degrees to begin from the Schools.

AT our Meeting on *Monday* laſt, 'twas ordered that from henceforth all Circuiting for Degrees ſhall begin from the Schools. We have now left only the *Friday* Court in St. *Marie's* Church, and I hope that will not dwell there long.

March 4. 163⅞.

Batchelors Diſputations in *Lent*.

AN Order for the *Lent* Diſputations, That no Batchelors be ſuffered to anſwer two in a School, or in the Divinity School, which was commonly call'd the Horſe-Fair, *&c.*

Lambeth, March 29. 1639. *W. Cant.*

The *Vice-chancellor* concerning the Towns requiring Contributions of the Priviledged Perſons towards their 15 Soldiers out of his Letters, *April* 15.

Procuratores Mr. *Fulham ex Æd. Chriſti.* Mr. *Heywood*, *E. Coll. Ætr. Naſ.*

LAſt Week there aroſe a little Difference 'twixt the City and Univerſity, but 'tis already compoſed. They required of all Priviledged Inhabitants a Contribution towards the fitting out of their 15 Soldiers. I denyed it, Yet in the Cloſe, That they might have no Colour to complain of our Coldneſs in a Buſineſs of ſuch Importance; I gave way for the taxing of ſuch priviledged Perſons, (and ſuch only) as exerciſe any kind of Merchandize amongſt them. This (when they ſaw they could get no more) was accepted, and ſo the Quarrel ended.

Oxford, St. Mary-Magdalen Coll. April 15. 163⅞.

An Information how divers Diſcontinuers from *Oxford* reſort to *Cambridge* for their Degrees, to elude the Statutes of their own Univerſity.

ABout the 20*th.* of *April*, I received Information how the New Statutes at *Oxford* were like to be eluded by divers Non-Reſident young Men which reſorted to *Cambridge* for their Degrees, which Information follows, *in hæc Verba.*

HEaring that the new Statutes at *Oxford* permit none but thoſe who totally reſide and ſtudy there to take Degrees, and admit no Computation of Terms, more than thoſe wherein they were commorant there, ſo that many Diſcontinuers cannot in ſo ſhort time proceed, as formerly there they might have done, and here with us they may yet, whereby many Batchelors of Arts of *Oxford* came this Year for their Degrees of Maſters of Arts here, which this Year they could not obtain at *Oxford*, which I endeavoured to prevent, leaſt *Oxford* ſhould in a ſhort time loſe half their Proceeders, eſpecially the Non-continuers, for which I had no thanks here, becauſe the *Vice-chancellor* and *Proctors* loſe Fees thereby, and the Colleges too; and there alledged to me that it was no prejudice to *Oxford*; for if it were, that Univerſity would have given publick Notice, or written to *Cambridge*, &c. and that I had no particular Command from the *Chancellor* ſo to do, whereby one *Walter Crook*, late of *Magdalen* College in *Oxford*, got out of *Caius* College Maſter of Arts, notwithſtanding that I alledged it was a prejudice to the Univerſity of *Oxford*, for that he could not obtain that Degree there this Year; but the reſt by oppoſing him publickly, did not put forward ſo much as for Incorporation, tho' in Town, except one *Thomas Robins*, Late of *Corpus Chriſti Oxford*; as I take it, a Batchelor of Arts and Curate, *&c.* whom I ſtayed, being accidentally in *Capite Senatûs* twice or thrice, ſo that he is returned to his Cure with a heavy Heart, as I hear *Crooke* got out in the Head, when Dr. *Eden* attended *Wiſeman*'s Grace, for when I was in *Capite*, I ſtayed *Crook*, and gave that for my Reaſon. Yet I perceive, that if his Grace ſend not to the *Vice-chancellor* next Term, all will paſs of any Degree, and few thereby will be left at *Oxford*, and the intent of their Statutes eluded by our Brethren, *&c.* Hereby I have procured many Frowns, and ſome Adverſaries in *Caius* College for *Crook*'s ſake, and in St. *John*'s for *Robins*, beſides the Officers, *&c.* for all. Thus much I am bound in Duty to ſignifie to you, that it may preſently be known to his Grace, whom I conceive it ſo nearly concerneth.

Upon this Information I writ to the *Vice-chancellor* of *Oxford*, as followeth.

SIR,

A Branch of my Letter (of *April* 25.) to the *Vice-chancellor* upon this Information.

I Have received Information from very good Hands, how our Statutes are not only like to be eluded, but a great many Proceeders which have Reſtraint put upon them by the Statutes, run to *Cambridge* to take their Degrees there. And this I conceive will be a very great prejudice to the Univerſity, and to the Officers there. That you may the more fully underſtand all particulars, I ſend you part of the Letter, which gives you Information; but becauſe the Hand is known, I deſire you to lay it by you, and keep it for your own uſe. That which I would have you do for prevention in this Buſineſs is, I would have you preſently now before your Journey, write a Letter to the *Vice-chancellor* of *Cambridge*, and therein tell him, that you hear of this ſlipping aſide of *Oxford* Men without any leave of the Univerſity to take their Degrees at *Cambridge*, and thereby to elude our Statutes; then I would have you deſire of him and the Heads, in the name

Name of the Univerſity of *Oxford*, That no Man be ſuffered to take any Degree in *Cambridge* whatſoever, unleſs he bring the Conſent of the Univerſity of *Oxford* under Seal; and you may promiſe the like Juſtice to them; in the end you may intimate if you pleaſe, that finding this Inconvenience you have acquainted me with it, but that you hope the Univerſity of *Cambridge* will be ſo careful, as that I ſhall not need to interpoſe in it, and I pray deſire an Anſwer from him, that we may know what to truſt to.

April 25. 1639. *W. Cant.*

SIR,

I Pray receive this aſſurance from me, and I doubt not but the Practice of our Univerſity will make it good, that according to your juſt deſire, nothing ſhall paſs here amongſt us, either in this or any other way that may give the leaſt interruption to the mutual Amity and Correſpondence between the two Univerſities, *&c.*

The *Vice-chancellor* of *Cambridge* his Anſwer to Dr. *Fremen*'s Letter touching the Buſineſs aforeſaid.

Cambridge, *May* 7th. 1639. *Ra. Brownrigg.*

SIR,

I Am informed that You give out, that after the Univerſity-Examination is paſt, You will have them examin'd again in the College, which is to put a Scorn and Diſrepute upon the Regents for their Pains, and utterly to diſparage the Examinations, as if you in *Chriſt-Church* were able to do more than the whole Univerſity in that point. And this to deal clearly with you, I neither may nor will endure. If you will examine your Students ſufficiency, I like that well enough, do it in God's Name. But then do it before they come in publick to the Univerſity-Examination; for after that is once paſt, I will endure none in any private College to prejudice it. And I pray take heed what you do in this and the like kind, that your Zeal to that, which is good, diſtemper us not; for if any Men be negligent, their Fault will not be well amended by your over-doing. I doubt not but you will take care of this, and give me Content.

To Dr. *Fell*, Dean of *Chriſt-Church*, concerning his private Examinations after the publick.

Dr. *Fell* hath aſſured that there ſhall be no Examination in the College hereafter but it ſhall preceed Examinations of the Univerſity.

Lambeth, *May* 30. 1639. *W. Cant.*

SIR,

I AM informed that there is one *Francius* a *Polonian* or *Tranſylvanian*, that is a deſperate *Socinian*, and lives either in *Oxford* or *Cambridge* in a ſly manner to pervert the younger ſort; I pray do you be as watchful as you can, and make your Examination after him with as little noiſe as may be, but as much Care, *&c.*

To the *Vice-chancellor* concerning *Adamus Francius*.

Lambeth, *May* 30. 1639. *W. Cant.*

And the like Advertiſement at this time I ſent to *Cambridge* alſo, concerning this *Francius* the *Socinian*.

Both the *Vice-chancellors* ſent me word that they could hear of no ſuch Man for the preſent, but that they would enquire further after him.

I Received a Complaint under the Hand of Mr. *Edward Fulham* of *Chriſt-Church*, and Proctor of the Univerſity, againſt Dr. *Fell*, which was ſent me by the *Vice-chancellor*, in his Letters of *June* 3. at the intreaty of the Proctor. The occaſion this, as it follows in the Proctor's own Relation, *in hæc verba*:

The Difference between Proctor *Fulham* and Dr. *Fell* Dean of *Chriſt-Church*, in the caſe of *Moore*.

ON the 31ſt. of *May* about 8 at Night, Mr. Proctor *Fulham* with other Senior Maſters of that Houſe ſtanding near the College-gate, obſerved amongſt others coming out of the Town into the College in their Hats one *Edward Moore* with his Hat on; the reſt, as ſoon as they came within the view of the Proctor, modeſtly put off their Hats, and endeavoured to hide them; but *Moore* paſſed boldly by the Proctor without moving his Hat, whereupon the Proctor call'd him back, and queſtion'd him for wearing his Hat in the Town, telling him, that ſince he was in a fault, it would have better becom'd him to hide it, than to wear it on his Head. *Moore* clapping on his Hat, replied, that he was in the College. The Proctor twice or thrice admoniſh'd him to put off his Hat; but he refuſing, and conteſting with his Hat on, the Proctor (having before complained on a Scholar of the Houſe that had affronted him in like manner, and being very much ſlighted, as he conceived with this Anſwer, That in ſuch Caſes he was to be conſidered there but as an ordinary Maſter of Arts,) gave him a gentle Box on the Ear; and the ſaid *Moor* continuing in his Contumacy, was charged according to Statute by the Proctor to go to the *Caſtle*; but the ſaid *Moore* went not, but repaired to Mr. *Hide*, being his Deputy-Tutor in the abſence of Mr. *Gliſſon* to be adviſed. Mr. *Hide* brought *Moore* to Mr. Dean of *Chriſt-Church*, and complained of the Proctor as if he had done the Scholar wrong. Upon this Complaint, Mr. *Dean* ſends for the Proctor to his Lodging, in the preſence of *Moore*, and Mr. *Hide* condemns the Proctor, and juſtifies *Moore*, and very much rated and check'd the Proctor; telling him, that he had done more than he could juſtifie, and that he ſhould have nothing to do in the College; and that if he meddled thus in the Houſe, he would meddle with him: That he was not Dean of *Chriſt-Church*, nor ſhould be. And (by way of Deriſion) asked him, why he queſtioned not him and other Doctors that paſſed by that way, for their Hats; adding, That he got no good Will by being ſo buſie; and ſo warned the Proctor to appear before the Chapter next Morning at 9 of the Clock, to anſwer for what he had done, in the mean time allowed *Moore* all Liberty of Speech to interpoſe and juſtifie his Fault. And Mr. Dean expreſly told the Proctor, That *Moore* ſhould not go to the Caſtle notwithſtanding his Command; and Mr. *Hide* (tho' ſworn Pro-proctor) at the ſame time abbetting the ſaid *Moore* told the Proctor he had done more than he could juſtifie in ſtriking the ſaid *Moore*, and that he ought not to go to the Caſtle upon his Command; uſing many other Words of Conteſtation and Reproach to the Proctor and his Authority. And Mr. *Hide* alſo ſaid, That he had bid his Scholar not go to the Caſtle, but firſt go to Mr.

Dean

Dean to complain---- Mr. Proctor hath obſerv'd and inform'd Mr. Dean as much, That the Gentlemen-Commoners ſit in the Hall in Hats before him, bring them to the Church conſtantly, walk and ſtand under his Window, ſome in Boots, and moſt in Hats; and as the Proctor paſſeth by, they ſtand to it, upon what Encouragement he knows not.

Edw. Fulham, Procur. Sen.

UPon this Information, I referred the Examination of the whole Buſineſs to Mr. *Vice-chancellor*, with a Charge, that in regard that *Moore* had broken the Statute of the Univerſity, (tho' he had then a little ſlipt by the Proctor into the College) he ſhould commit him to the Caſtle in purſuance of the Proctor's Command, and to uphold his Authority, that it might not grow contemptible all the Year after in the Univerſity. And that then, if he found the Complaint of the Proctor to be true, he ſhould ſpeak with the Heads, and ſee whether any fit Courſe could be taken for removing of *Hide* from the Pro-proctor-ſhip; and that he ſhould cauſe *Moore* for his Fault and his Sawcineſs together to be publickly whipt in the Convocation Houſe, or baniſh'd the Univerſity. And as for the Dean, I did reſerve to my ſelf what Check I would put upon him. And after the Proctor had made offer to juſtifie all this Complaint upon Oath, I writ to the Dean as followeth,

SIR,

My Letters to Dr. *Fell* about the aforeſaid Buſineſs.

I Have received two Letters from You the laſt Week and this, and both concerning the Accident fallen out between you and Proctor *Fulham* in the caſe of *Moore*. In your laſt Letter, you tell me there is a lameneſs fallen upon you, (which I am ſorry for) and had not that happened, you would have come and given me an Account of the Buſineſs at *Lambeth*; but had you come, you would utterly have loſt your Labour. For I would have ſpent no time, having ſo little to run to waſte, to hear one ſide only, where two are concerned.

For the Buſineſs it ſelf, I ſee you decline anſwering it to the *Vice-chancellor*, under pretence, that it was done within your Gates. But firſt, I would pray you to remember that the Fault in queſtion was done without your Gates, for it was for wearing a Hat in the Town. And howſoever, be the Cauſe what it will, I will not ſuffer any private Governour to wrong a publick Officer in any kind whatſoever, but that he ſhall anſwer it to my *Vice-chancellor* if he do. For I well know, the Proctor will have little Credit abroad in the Streets, if he ſhall have Contempt put upon him at Home in his College. Secondly, your declining the *Vice-chancellor* in this manner, and your refuſing to anſwer upon Oath, when the Proctor offers to juſtifie all his Complaint by Oath in every particular, makes me think the Proctor's Relation is true in every Circumſtance; and if it be true both in Circumſtance and Subſtance, tho' for Government ſake, (which you have ſo ſlighted in the Proctor) I ſhall be unwilling to put any Sowerneſs upon you in publick; yet muſt I tell you, you have carried this Buſineſs like a ſudden, haſty, and weak Man, and moſt

unlike a Man that underſtands Government. And ſhould you go on with other things according to this, I ſhall have cauſe to repent ſomewhat. And aſſure your ſelf, if I hear any more like this I ſhall eaſily know what I have to do. This to your ſelf under Seal; ſo *&c.*

Lambeth, June 22. 1639. *W. Cant.*

THE *Vice-chancellor* in the mean time proceeded againſt *Moore*, but finding the Youth very Humble and Submiſſive, and but new come to the Univerſity, and the Proctor himſelf earneſtly interceeding for him, took his private Submiſſion, but enjoyned him publickly in *Chriſt-Church* Hall to deliver the Proctor an Epiſtle with an acknowledgment of his Fault, which was done accordingly. And for *Hide*, he was paſſed by, and was not Pro-Proctor this Year, but one Mr. *William Cartwright* of *Corpus Chriſti* had that place.

My Letters to the Convocation the third time, when I ſent them my Manuſcripts and Coins, with the Book belonging to them, Entituled, *Elenchus Numiſmatum.*

Libros MS. *quos antehac miſi*, (Florentiſſimi Academici) *locatos vellem, non ubi nunc ſunt, quaſi* Incarcerati, *ſed ubi* ſimul *eſſe poſſunt, uno intuitu conſpiciendi, & unâ quaſi vertendi manu. Locum, ſi forte aptum,* Digniſſimo Procancellario *noſtro deſignavi, per illum voſq; aſſignandum in novis, & feliciter, ut ſpero, adjectis veteri Bibliothecæ ad Occidentem Ædificiis.* Gazophylacium *hoc ſatis firmum cupio, (theſaurus enim eſt, quem miſi, & jam mitto) & ſatis amplum: Volumina enim multa ſunt. Nam ſeptingenta & amplius (ni fallor) à me accepiſtis, & nunc miſi ſupra quingenta ſeptuaginta quinq;. Quorum ſexdecim* Hebraica *ſunt, &* Syriaca, Arabica *quinquaginta quinq;,* Perſica *quindecim,* Græca *viginti ſex,* Latina *quadringenta triginta novem,* Gallica *tria, cum tribus* Italicis, Anglicana & Anglo-Saxonica *duodecim,* Germanica *tria, cum uno* Chineſi, & Armenico *uno. Et etiamſi per vigilantiſſimum* Procancellarium *certior factus ſim locum hunc non adhuc receptioni Librorum aptum, iſtos tamen nolui diutiùs apud me retinere, ne ſi fortè Senio jam & Laboribus penè exhauſtum Mors celerior invaderet, diſſiparentur Libri, quos ſummâ Curâ, & non ſine ſumptu, congeſſi, Vobiſq; & Succeſſoribus diſtinavi. Ex his Volumina non pauca, ſed illa* Latina *mihi dono dedit, Vir multis Nominibus Honorandus, Comes* Arundelius, *quæ unà ſecum reduxit è* Germaniâ, *ubi & Ego multa redemi blattis tineiſq; mancipata, ſicut olim mumini apud vos Corpora* Juris Canonici *& ſimilia, Chirothecis premendis & deinceps involvendis ſepoſita;* Jeſuitis *interim, qui rebus ibi nimirùm poſſuntur, jactantq; ſe Collapſarum Literarum Vindices, hanc jacturam Scriptorum Veterum aut approbantibus, aut, quod certum, aſpicientibus nec tamen impedientibus. Et hinc eſt, quod in quibuſdam horum Librorum, nunc Principium, nunc Finis deeſt. Nolui tamen ne Fragmenta hæc penitùs interire, quùm bene novi multiplicem eſſe poſſe, & ſatis fructuoſum vel horum uſum. Cum his* MS. *unum mitto* Typis *mandatum* Pariſiis *anno ſuperiori; duobus Tomis conſtat, Titulus eſt,* Libertates Eccleſiæ Gallicanæ. *In priori Tomo ſunt Libertates iſtæ, in poſteriori ſunt Probationes eorundem per certa & antiquiſſima Regni illius Munimenta. Opus in Regno illo revocatum ſcio, & per quoſdam ibi Epiſcopos in gratiam* Romanæ *Sedis condemnatum, connivente interim, aut non publicè renuente* Cardinali Riorlejo: *Sed eò magis curioſiuſq; ſervandum in Bibliothecis* Reformatarum Eccleſiarum. *Et hæc Cauſa eſt, cur unà cum* MSS. *hunc Librum miſi, neſcio an unquam iterum Typis mandandum. Et in quo quilibet legere poteſt, quid de* Univerſali Regimine Eccleſiæ Romanæ *ſentiat* Eccleſia Gallica, *etiamſi liberè ita loqui aut nolit, aut non audeat. Libros hoſce omnes nunc veſtros ſub eâdem conditione & eiſdem Legibus in Bibliothecâ* Bodleianâ *reponendos mitto, quibus priores meos antea ſubjeci. Et donec locus aptus iis parari poſſit, vobis & ſalvo in dictâ Bibliothecâ Cuſtodiæ eos committo. Quod reliquum eſt, gratias Procancellario vobiſq; ago, quod omnia tam pacatè, tam ordinatè ſint. Et præcipuè, quod Examinationes*

Can-

Candidatorum ſecundum Academiæ ſtatuta in maximum eorundem Commodum, & ſummum Academiæ ipſius honorem tam feliciter procedant. D. O. M. Academiam ipſam, voſq; omnes in tutelam ſuam recipiat, vobiſq; benedicat. Et quoties coram Altari Dei & Chriſti ejus procidatis, videte, ſitis inter orandum memores mei Peccatoris, ſed &

Amici & Cancellarii veſtri,

W. Cant.

MItto etiam jam tandem, ſed penè è memoriâ exciderat, Librum meum tamdiu promiſſum, qui Numiſmata mea antehac miſſa, ordine quæq; ſuo continet, & ſicut in Arculis quinq; ſecundum Cellulas ſuas digeſta ſunt. Librum hunc Fidei veſtræ committo, petoq; à vobis, ut ſiqua alia Numiſmata, aut ipſe mittam (ſicut & nunc non panca mitto:) aut aliunde parata ſint, velitis illa etiam vacuis Cellulis reponere, & in Libro hoc inſcribere, eo ordine, quo & in Libro, & in Cellulis nominantur.

Dat. ex Ædib. noſtris Lambethanis, *Jun.* 28. 1639.

W. Cant.

Reverendiſſime Cancellarie!

ACademiam hanc veſtram tam firmo Patrocinio *præmunis, tam vario beneficiorum ſupplemento conſtanter auges, ut nihil foris occurrat negotii, vel ex cujuſquam invidiâ vel gratiâ, ſed totum quicquid eſt, ex tuâ ſolius Munificentiâ. Qua & omnem propellit injuriam, & omne optandum ſuppeditat. Quin & largior tibimanus eſt effundenti, quàm nobis accipientibus. Superat* Amplitudo Veſtra *non ſolùm* Indigentiæ *noſtræ, ſed* Ambitionis *menſuram, cumuleſq; theſauri ingeſti Gazophylacium anguſtat: deſiderantur enim Scrinia codicibus, quos inſatiabilis veſtra* Liberalitas *ex omni Orbis Cardine conquiſivit. Atq; ut Moles addendorum Voluminum ultra loci prioris captum turgeſcit, ita & captum noſtrum fugit* Novitas Characterum *item*; Linguarum Varietas, *& inæſtimabile Manuſcriptorum pretium, omnem Linguæ aut Calami gratantis Copiam tranſcendit. Quibus demum officiis hæc dona compenſabimus, quæ nondum intelligere, & vix quidem poſſumus numerare? Integer beneficiorum tuorum cubus ipſi omniſus eſt Arithmeticæ. Nam ut alia immenſa taceamus, crevit numerus Voluminum, quæ modo, ac dudum miſiſti, aut mittenda curâſti in * mille quadringenta quadraginta duo. O! quàm multis victurus es Monumentis! Tua enim ſunt Opera, cum Tua ſint Beneficia, quæcunq; ex tenebrarum ſepulchro, vel ex corruptela morſu vindicâſti. Poſtquam diſerta hæc Supellex Occidentalem Bibliothecæ partem, huic uſui adaptandum ornaverit, Theologorum inſpectium Corona imaginem induet Conventûs Apoſtolici; cum iſtic Lingua Omnigena, ſi minus audiri, ſaltem videri poterint ac legi. Interim Librorum habitaculum quod extra eſt* Bodleianum *erit inter* Laudanum. *Alius licet Ciſtam, dediſti Tu Gemmas, Literarum Gemmas, bello rapaci ſuperſtites, lacera* Germaniæ *ſpolia, non ſolùm à tenebris tineiſq; ſed cuſtodiâ & manibus Jeſuitarum redempta; Ut ſagittæ de ſuis pennis deſumptæ in ipſos poſſint aliquando torqueri. Quamvis iſta nolueris diutius apud Te retinere, ne eſſes inter eos, qui moriendo proſunt, quibus vivendo vollent; ſic tamen tranſmiſiſti, ut ſiqua ſpes immortalitatis, & virtutem Proſequentis gloriæ, Tua ſint futura Poſt mortem: Quam tibi tam ſeram precamur, ac nobis luctum, literis caliginem, Religioni errorem. Plus ſatis oberrati ſumus, ô Sancte Nutritor humilis Nutricula, peculiari veſtro promptuario: quid alterum Antiquitatis aſſertorem in partes vocas? adeone Benefaciendi avarus es, ut fieri cupias tam alienæ profluentiæ vas, quam tuæ fons? & alteri debere velis, quo poſſis, debitores tuos Obligatiores tenere, ac pluſquam captivos conſtringere? oculum ſatis vigilem rebus noſtris domi intendis, num & orbem circumſpicis? Num ab exteris Nationibus* Germaniâ Galliâq; *accerſis, quicquid uſpiam conducat tam politiæ literarum quam Incremento? quis modus irrequietæ huic munificentiæ, quis finis? Nullus, niſi immenſitas, nullus niſi interminata Æternitas. In libro hoc clandeſtino, cui Titulus,* Libertates Eccleſiæ Gallicanæ, *lucem poſſidemus non modicam, velat ignem nigro ſopitum ſilice; hunc itaq; accuratius verſabimus, veſtri conſilii memores;*

Thanks from the University for my Manuſcripts, &c.

* *Volumina, quæ miſi de proprio, fuere Mille ducenta duo.*

mores; qui donando etiam doces, docendoq; bis donas. Antiqua inſuper, quæ miſiſti, Numiſmata, quibus temporum ſeries (in ſolamen amiſſi temporis, & quodammodo revocabilis) concluſa latent, ac diſpoſita, Opes eruditas (multa enim in uno largiris, & uti vos libris locupletas, ſic inſtruis pecunia) pulchra hæc irritamenta induſtriæ, quæ ſcientiæ Nomine honeſtam inſtillent avaritiem: Hæc & ſiqua ſint acceſſura unà cum Libro Indice, & utendi legibus, quas more divino miſcere ſoles beneficiis, tanquam ſacroſancta, & nullatenus Violanda cuſtodiemus. Dona reponemus hæc omnia, non eo Solùm, quo Jubes loco, reponemus oculis, animis, memoriâ, Perenni gratitudine. Imputare ſi velis aliquam gratitudinis particulam ritè ordinato obſequio (quod nihil aliud eſt niſi ſphæra veſtra ſic inſtituta lex neceſſaria & ſequax Primi Moteris rotatio) certe pergratiſſimi ſumus futuri, ne ſimus miſerrimi. Quin etiam Paternitatis *veſtræ precibus Benedicti, non modo latiores Progreſſus conabimur, ſed fidentiores Procidemus coràm Summi Patris Altari, dum illic inter orandum recordamur Tui, quem ſanctum Altare cuſtodem habuit fidiſſimum, ac precioſiſſimum Exornatorem Tibi præmium, nobis gratiam multo facilius impetrabimus.*

Sanctitatis veſtræ

obſequentiſſima Ancilla

Oxon. Academ.

Domo noſtræ Convocationis *Julii* 4. 1639.

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* *July* 10. Two ignorant Batchelors repelled by the *Vice-chancellor* from their Admiſſion; They were of *Gloceſter-Hall.*

ABout this time Mr. *Vice-chancellor* repelled two ignorant Batchelors from their Admiſſion, which was a very wholſome Example to uphold the Statute of Examination. But thereupon I writ to him, not to let it reſt there, but to call in queſtion thoſe Maſters that examined them, who went directly againſt their Oath, in giving Teſtimony to ſuch ignorant Men, and deſired him to be as careful as he could in this Buſineſs. And this Repulſe was made in the view of the New *Regents*, who were then all there preſent to be admitted.

831 *l.* brought into the Univerſity Cheſt for this Year.

For this his firſt Year the *Vice-chancellor* brought into the Univerſity Cheſt in ready Mony 831 *l.* 19 *s.* 2 *d.* all Deductions made; and repaid likewiſe to Sir *Thomas Bodley's* Stock the 500 *l.* borrowed thence for the Purchaſe of Land for the Anatomy-Lecture. And being ſo before-hand, he bought in the Annuity which they paid to one *Giles* for Ground, on which the Schools ſtand; the Annuity was Eight Pounds *per Annum*, he paid for it 122 *l. Memorandum*, That the 500 *l.* above-mentioned was no part of the 831 *l.* which the *Vice-chancellor* brought in.

Annuity of 8 *l. per Ann.* bought in.

So that now there remains in the Univerſity Cheſt at *Corpus Chriſti* almoſt 1000 *l.* and in Sir *Thomas Bodley's* Cheſt at the Schools 600 *l.* and the Yearly Incomes of the Univerſity for the future may be pitcht upon a Medium at a Thouſand Marks *communibus annis*. Other *Vice-chancellors* brought in very fair Accompts, and ſome larger than this, but they were expended upon their Building according to Sir *Thomas Bodley's* Will, *&c.*

The Univerſity ſtock at preſent.

W. Cant.

After my Hearty Commendations, &c.

Dr. *Fremen* continued *Vice-chancellor* a ſecond year.

THE *Vice-chancellor* which now is hath gone through the troubleſome Office of the *Vice-chancellor-ſhip* for the ſpace of one whole Year, and this time of the Year puts me in mind thereof, which calls for a new Nomination and Election according to Courſe and Statute to be made. But tho' I proceed to a new Nomination, yet

yet I can no way hold it fit to nominate a New *Vice-chancellor*, but ſhall continue that Trouble and Pains to Dr. *Frewen* for one Year more. And this I hold neceſſary to do, not only for the great Integrity and Sufficiency with which he hath managed that Office for this Year paſt; but alſo in particular for the great Succeſs with which God hath bleſſed him in putting that uſeful Statute of the Examination of *Candidates* into Practice, which muſt needs tend to the great Benefit and Honour of that Univerſity in all ſucceeding times. And I am very deſirous to continue it in the ſame Hand, and under the ſame Care for another Year, to the end it may the better ſettle.

Theſe are therefore to let you know, that I do nominate and chooſe Dr. *Frewen* to be my *Vice-chancellor* for this Year enſuing. And do hereby pray and require You to allow of this my Choice, and to give him all due Reſpect and Aſſiſtance in all things neceſſary for that Government. And thus not doubting of your Readineſs and willing Obedience herein, I leave both himſelf and you to the Grace of God, and reſt

Your Loving Friend and Chancellor,

W. Cant.

POST-SCRIPT.

THere is an Advertiſement, which tho' I have given You Mr. *Vice-chancellor* already in a private Letter, yet I thought now fit to mention it again in theſe publick Letters, that the whole Univerſity might the better take notice of it. There is I confeſs, an old but a very ill Cuſtom continued in the Convocation-Houſe; Namely, that whenſoever the *Vice-chancellor* or either of the Proctors have an occaſion to read any publick Letters, or make any Solemn Speech to that Body; the Maſters do all or moſt of them riſe from their Seats and come and ſtand confuſedly before him that ſpeaks, expreſly contrary to Statute, and taking off all Decency and Dignity from that place. 'Tis probable, That this might ariſe at firſt upon a deſire to hear ſome *Vice-chancellor* or Proctor who had a lower Voice; but far better it is, that any ſuch ſhould be imperfectly heard, than the whole Order, Form and Dignity of a Convocation-Houſe ſhould be thereby loſt. Theſe are therefore to require every Member of that Houſe to keep his Seat according to Statute, and not to ſtir or draw nearer the *Vice-chancellor* or Proctors upon any pretence of hearing, or any other whatſoever, and that they ſo continue in their Seats all the time of every ſeveral Convocation. And if any Man ſhall thus againſt Statute preſume to leave his Seat, and ſo either break the Order, or diſturb the Peace of the Houſe, I do hereby require, that the *Vice-chancellor* command him to Priſon, and give me Notice of his Name; and that he that is to ſpeak proceed not on with his Speech, until the Houſe ſhall continue ſettled in every part. And further, I require the *Vice-chancellor* and Proctors for the Time being, and their Succeſſors, to commit any Man to the Caſtle, that ſhall preſume to come within the Convocation-Houſe Door, that is not a Member of that Body. And I do require that theſe my Letters be Regiſtred, that this Direction may be the better kept in Memory.

Warning given, that the Maſters keep their Seats, whileſt either any publick Letters are read, or ſolemn Speeches made in Convocation.

No Man to enter the Convocation-Houſe upon pain of Impriſonment, that is not a Member of that Body.

Lambeth, July 10. 1639.

W. Cant.

The *Vice-chancellor* ſent his Warrant for three Scholars, who had ſhewn College-plate in Town which they had batter'd together.

THE *Vice-chancellor* hearing of three poor Scholars, (two of *Exeter* College and the third of *Chriſt-Church*) that had ſhewed certain ſmall pieces of Batter'd Plate in a Towns-man's Houſe, ſent his Warrant for them. But two fled, and the other came before him; where being not able to make any Defence, than by caſting all upon them that appeared not, the *Vice-chancellor* expell'd him the Univerſity; whereby it is hoped the College-Plate for the future will be ſafer.

July 22. 1639.

Fixt Seats for the Examiners and the *Candidates*.

THere was a great Inconveniency found in the Examinations of ſuch as came for Degrees; for the Examiners and the Examined could hardly be kept at a fitting diſtance in ſuch a Throng of Auditors; and being upon the ſame Level, it was therefore thought fit, both for the Eaſe and Reputation of the Examiners, and the publick diſcharge of that Buſineſs, that nothing might paſs by whiſpering, That the Examiners ſhould ſtand in the Seat appointed for the Natural-Philoſophy-Reader (that School being by Statute appointed for the place of the Examinations,) and another Seat be ſet up oppoſite for the *Candidates*, and a Seat upon one ſide for the *Vice-chancellor* and Proctors to ſit whenſoever they ſhould pleaſe to come to the Examinations. And this was done accordingly, that it might be ready againſt *Michaelmaſs*-Term.

W. Cant.

September 11. 1639.

SIR,

A Branch of my Letters (of *Octob.* 4.) to the *Vice-chancellor* about the obſerving of Formalities.

THis next paſſage I ſhall deſire you to communicate with the Heads, and let both them and the Proctors know, That I have been informed that ſome Maſters come to St. *Maries*, and ſtand or ſit there bare in Sermon time, not out of any Devotion, but only to hide their Hats. The end why I write this to you is, becauſe I doubt if you look not well to it at the beginning of Term, you will find a Breach upon that Decency of the Univerſity before you be aware; and the reaſon why I deſire you to impart it to the Heads and the Proctors is, becauſe I know the Work will be too heavy for you alone, if they ſhall not concur to give you their beſt aſſiſtance in their ſeveral Stations. Theſe are therefore to pray and require every of them to look ſtrictly to their ſeveral Charges, and to aſſiſt you in all things according to the Statutes in the Univerſity, in which if any Man ſhall fail, I ſhall take it ſo much the worſe from him, as there is greater neceſſity to hold up good Order in the brokeneſs of theſe times. And further, I think it not amiſs that you employ the omen-Beadles to look about the Church in Sermon time, and ſee who they are that in any cunning way offer to break the Statutes. I know this will be a work full of Envy to them; and therefore I think it may be very fit that you think of a Courſe how they may have profit by it, to ſweeten their pains. And for my part, if you and the Heads ſhall find it ſo fit, I think it were not amiſs, if out of the mulcts for thoſe Offences ſome Proportion were given to them for their pains. But above all things, I deſire you and the Proctors, and all elſe whom it may Concern, to continue your wonted Care of the Examinations, which will I hope prove a great Honour, and a greater advantage to the Univerſity.

W. Cant.

Lambeth, Octob. 4. 1639.

ONE *Elzy*, a buſie Attorney of the *King's-Bench*, pleaded his Exemption in point of Debt from the Chancellor's Court; and brought a Writ out of the Court of *King's-Bench*. But at laſt found his Errour, and ſubmitted, yet not till ſome of the Judges of that Court had in a manner declared themſelves for the Univerſity Juriſdiction, as his Caſe ſtood. *Elzy* the Attorney.

Octob. 12. 1639.

W. Cant.

THE *Chandlers* (two of that Company being Aldermen of the City) took upon them to ſell Candles at a Price above that which was ſet by the Vice-Chancellor: And being called to an Account, they at the firſt, and again, wilfully refuſed to ſubmit. The Vice-Chancellor, by the advice of the Heads, was reſolved to make the two Aldermen an Example for the reſt: Namely, firſt to call them, and demand the Mulct due for their Offence: And if they refuſed to pay, then to call them into the *Chancellor's-Court*; and that if they appear'd not there, he would call a *Convocation* and diſcommune them. But at laſt, when they had thought better on't, they promiſed Submiſſion. The *Chandlers* about the Price of Candles.

Octob. 4. 1639.

W. Cant.

YOUR *Grace*'s Directions touching the raiſing of Seats for the Examiners and *Candidates* appear already to be very uſeful, and very much to advance the Examinations. On *Thurſday* we began, when tho' the School full from one end to the other, yet all ſtood ſilent and attentive; and well they might; for the Actors on both ſides performed their Parts ſo well, that we met again in the Afternoon; and near three it was before that days Examinations were ended. Your *Grace* hath been ſundry ways moſt munificent towards this Univerſity: Yet (without Flattery be it ſpoken) this one Statute is Your greateſt Benefaction. Fear of Shame and Repulſe prevailing more upon our Youth, than the ſevereſt Diſcipline of any private College whatſoever could have done. A Paſſage out of the Vice-Chancellor's Letters touching the Seats for the Examinations.

Octob. 13. 1639.

A. Frewen.

A Paſſage of my Letters to Dr. *Fell*, D. of *Chriſt Church*, concerning a Motion made to him by the Students there, for the change of their hour of *Veſpers* from four to five.

CONcerning the hour of your *Veſpers*, I would have you to weigh well one main thing; which is, That as the Morning Service is every where to end by Twelve at fartheſt, ſo the *Veſpers* never begin before Three, and end by Five. And this I take it is univerſal. And the reaſon of it (as I conceive) is, That the Prayers of the Church, howſoever different in place, might be jointly put up to God in all places at the ſame time. How fit it will be upon particular reſpects to vary ſuch an univerſal *Tradition*, would be well thought on. As for the Hour which they ſay they ſhall gain to their Studies by this change, that works little upon me. For if Men be ſo ſtudiouſly minded, that Hour may be taken, as well after Prayers as before. And Prayers coming between, will rather be a Relaxation to them than a hindrance. Beſides, I cannot foreſee what Example this may produce in other Cathedrals. And I would be very loath they ſhould learn an ill Example from the Univerſity. Therefore I pray think well of theſe and other Circumſtances, before you make any change.

Lambeth, *Octob.* 18. 1639.

W. Cant.

Sir *H. Savil's Greek* Letters in *Turner* the Printers hands.

I Am informed, that under pretence of Printing a *Greek Chronologer* (one *Malala*) which Mr. *Gregory* of *C. C.* was preparing for the Preſs: *Turner* the Printer (I know not by what Commiſſion) got into his Hands all Sir *Henry Savil's Greek* Letters amounting to a great number, ſome of them ſcarce worn. It was in Dr. *Pinck's* time. I pray ſpeak with the Dr. about it, and call *Turner* to an Account before the Heads, what's become of them. I doubt *Turner's* Poverty and Knavery together hath made a riddance of them. I pray examine this Buſineſs thoroughly before the Heads, and let me have an Account when you have done.

On *Thurſday Feb.* 13. *Turner* brought back the *Greek* Letters, and deliver'd them by weight as he receiv'd them: there were not any wanting. He came very *unwillingly* to't.

Lambeth, *Octob.* 18. 1639.

W. Cant.

To Mr. *Thomas Greaves*, of *C. C. C.* concerning my *Arabick* Lecture.

SIR,

I Would have you ſend me word in what ſtate my *Arabick Lecture* ſtands at *Oxford*, on what days and hours of the days you read, and what Ordinances are made (if any be) by which you guide your ſelf in that Buſineſs: And farther, I would have you ſet me down what *Statutes* may be neceſſary to govern that Lecture in the perpetuating of it, in caſe it ſhould pleaſe God to make me able to do it. I pray do this with as much convenient ſpeed as you can, and privately without noiſe: So to God's Bleſſing and Protection, *&c.*

Mr. *Greaves* was at this time Deputy-Reader to Mr. *Pocock*, who was at *Conſtantinople*.

Lambeth. F. omnium Sanctorum, 1639.

W. Cant.

The

The State of the Title of the *Chancellor* and *Vice-Chancellor* of *Oxford*, for Licenſing and Suppreſſing of Alehouſes, &c. And this againſt the Mayor and Juſtices of the Town. This was drawn up by Council out of that which was ſhewed them by the Univerſity.

THE Univerſity of *Oxford* in the time of King *Edw.* III. had the ſole keeping of the Aſſize of Bread and Drink in *Oxford*, and the Government and Correction of all manner of Victuallers, and Victualling and Tippling-Houſes there.

This Power continued in the Univerſity for about 200 Years without Interruption, until the Statute of 5 & 6 *Edw.* 6. which gave power to two Juſtices of Peace in every Shire or City to Licenſe Ale-Houſes; and ordained, That none ſhould keep any Ale-Houſe but ſuch as ſhould be ſo Licenſed.

By colour of this Statute (in regard there was therein no expreſs ſaving of the Privileges of the Univerſity) the Mayor and Aldermen of *Oxford*, being Juſtices there, have Licenſed Ale-Houſes.

The Chancellor of the Univerſity and his Vice-Chancellor, Commiſſary and Deputy at the time of the making of the ſaid Statutes were Juſtices of Peace within the City. And the Privileges of both Univerſities were afterwards in 13 *Eliz.* confirmed by Act of Parliament; and in all Acts of Parliament ſince made touching Ale-Houſes, the Correction and Puniſhment of all Ale-Houſe-keepers and Tipplers in Ale-Houſes in the Univerſity, is reſerved ſolely to the Governor of the Univerſity.

The Univerſity of *Cambridge* in the Fifth Year of King *Richard* II. had their Privileges by Parliament granted to them, ſuch as the Univerſity of *Oxford* had, and no other. Yet when the Officers of the Town in the Sixth Year of Queen *Elizabeth*, attempted to Licenſe Ale-Houſe, they were reſtrain'd by the Queen's Letter, and that Univerſity hath ever ſince quietly enjoy'd the Privileges of the ſole Licenſing of Ale-Houſes.

In the Book of Directions touching Ale-Houſes, ſet forth 1608. His late Majeſty declared, that the Officers of both Univerſities ſhould have the Power of Licenſing and ordering of Ale-Houſes, and not the Officers or Juſtices of the Town.

And His Majeſty in his Charter of Confirmation of the Liberties of the Univerſity of *Oxford* in the Eleventh Year of his Reign, hath been graciouſly pleaſed to grant that no Licenſe ſhall be made to any Victualler or Ale-Houſe-keeper, without the ſpecial aſſent of the Chancellor.

There are now 300 Ale-Houſes Licenſed in *Oxford*, which occaſion great Diſorder in the Univerſity.

It is therefore moſt humbly deſired on the behalf of the ſaid Univerſity, That his Majeſty would be pleaſed by his gracious Letters to be directed to the Mayor and Commonalty of *Oxford*, to command them not to intermeddle in the Licenſing of any Perſon to keep Ale-Houſe or Tap-Houſe within the Juriſdiction or Liberty of the ſaid Univerſity or City of *Oxford*.

Truſty

His Majeſty's Letters to confirm this Right for appointing of Ale-Houſes, *&c.* in the *Chancellor* and *Vice-Chancellor.*

TRuſty and Well-beloved, we Greet you well. We are informed that our Univerſity of *Oxford* had heretofore the Government and Correction of all manner of Ale-Houſe-keepers, Ale-Houſes and other Tippling-Houſes within the Liberties thereof: And we were graciouſly pleaſed lately by our Letters Patents to grant to our ſaid Univerſity, That no Ale-Houſes without the ſpecial conſent of the Chancellor or Vice-Chancellor ſhould be Licenſed there. It ſeems ſtrange to us (which we hear) that there ſhould be now Three hundred Ale-Houſes in *Oxford*: And we believe they would not have riſen to that number, had the power of Licenſing them reſted only with the Vice-Chancellor and other Governors of our ſaid Univerſity, as it doth in our Univerſity of *Cambridge*. We do therefore charge and require you, as you tender our Pleaſure, and mean to enjoy the Liberties which you uſe under our Favour and Goodneſs, that you henceforth meddle not in the Licenſing of any Perſon to keep Ale-Houſes, Tap-Houſes, or Victualling-Houſes within the Juriſdiction or Liberty of the ſaid Univerſity, and City of *Oxford*, but that you leave the ſame to the Vice-Chancellor and other Juſtices of Peace there, who are Members of the ſaid Univerſity.

Given at Weſtminſter *the 27th of* October, 1639.

To our Truſty and Well-beloved, the Mayor, Bailiffs, and Commonalty of our City of Oxford.

I ſent away theſe Letters to the Vice-Chancellor upon *Friday November* 8th. *W. Cant.*

From the Vice-Chancellor: The Submiſſion of the Chandlers to the Univerſity.

UPON pretence that it was not in me alone to abſolve the Chandlers, on *Monday* laſt I brought them to the Meeting of the Heads. Where having in the firſt Place pleaded Ignorance in excuſe of their Contumacy, they then confeſſed openly, That it belonged to the Vice-Chancellor to regulate them in their Trade, and humbly beſought me to raiſe their Price. This done I diſmiſſed them, cauſed the Regiſter to make an Act of what had paſſed, and four days after (*viz.* on the firſt of *November*) granted their Requeſt; ſo that I hope the Univerſity's Right in this particular is now ſettled for ever hereafter.

Novemb. 4. 1639.

A. Frewen.

From the *Vice-Chancellor* concerning my L. of *Danby's* gift of an 100*l.* for the Phyſick-Garden.

I Am informed by Mr. *Lenthall*, That for the Phyſick-Garden the Earl of *Danby* intends to put his Heir, the Vice-Chancellor, the Dean of *Chriſt-Church*, and the Preſident of St. *Mary Magdalen-College* in truſt to ſee his promiſed 100*l. per Annum* for ever hereafter imployed as he ſhall direct.

A. Frewen.

To

To this my Anſwer was as followeth:

I Like the Earl of *Danby*'s Buſineſs worſe and worſe; and the joining of his Heir to thoſe Heads you mention worſt of all. For if he may not ever do, and have what he liſt, you ſhall have greater Imputations of Ingratitude thrown upon you than the thing is worth. And now I begin to believe you will have nothing ſettled till his Death. My Anſwer to the foreſaid Paſſage.

Lambeth, Novemb. 7. 1639.

W. Cant.

EVery Body ſpeaks well of the Examinations. And tho' I would not put any ſuch Burthen upon the Heads of Houſes, yet you ſhould do very well if you could handſomly inſinuate it to them, what an Advance it would be to the Univerſity in that Buſineſs, if now and then at their leiſure ſome one or other of them would come thither, and ſit with the Vice-Chancellor and Proctors to hear the Examinations. But this I leave free to you and them. To the Vice-Chancellor for ſome of the Heads to be now and then at the Examinations.

Lambeth, November 7. 1639.

W. Cant.

AT this time the Vice-Chancellor ſent me word, that after they had viſited Sir *Thomas Bodley*'s great Library, they went to ſee my Books and Coins, and that having compared them with their Catalogue, they found all well and ſafe. But yet the Library-keepers had a great charge given them to look carefully to them, being they ſtood unchained, and the place where they ſtand almoſt hourly frequented by Strangers who come to ſee them. Charge given to the Library-keepers by the Vice-Chancellor and Viſitors to look well to my Manuſcripts and Coins.

Novemb. 11. 1639.

A. Frewen.

My Anſwer to this was as followeth.

SIR,

I Thank you heartily for your Care of my Books. And I beſeech you that the Library-keeper may be very watchful to look to them ſince they ſtand unchain'd. And I would to God the Place in the Library for them were once ready, that they might be ſet up ſafe; and and chained as the other Books are; and yet then, if there be not care taken, you may have ſome of the beſt and choiſeſt Tractats cut out of the Covers and purloin'd, as hath been done in ſome other Libraries. My Anſwer to the Vice-Chancellor's foreſaid Paſſage, touching the care to be had to my Manuſcripts and Coins.

Lambeth, Nov. 15. 1639.

W. Cant.

A Gent. unknown came to hear the Examinations *Nov.* 16. 1639.

WHilſt I was at the Examinations on *Saturday Novem.* 16. there came into the School a Stranger who ſeem'd to be of very good Quality; for he had three or four Servants attending him. There he ſat a diligent Auditor for the ſpace of an hour. Then went forth, and taking Horſe at the Gate, vaniſh'd, without leaving any poſſibility of a diſcovery what he was; for there was not any Scholar ſeen in his Company; nor can I find that he did ſo much as ſtop at any Inn. What ever the ends of his coming were, he cannot but ſpeak well of the Exerciſe; for 'twas at that very time ſingularly well performed.

Out of his Letters of
Novem. 18. 1639. *A. Frewen.*

My Judgment upon this was as follows.

SIR,

My Anſwer to the foreſaid Paſſage.

'TIS a pretty Accident of the Gentleman's coming to hear the Examinations upon *Saturday* laſt: And I am heartily glad the Exerciſe was ſo good, and worthy his Audience. But as his coming was unexpected, and his departure ſudden, ſo we muſt be contented to leave his Perſon unknown, unleſs ſome accident diſcover it. But what ſay you to this? May it be ſome Jeſuit attended with three or four Novices, that came to ſee what this new Buſineſs is in the Univerſity? For why any Gentleman in the Kingdom ſhould come and go in that faſhion, without ſo much as ſaluting the Vice-Chancellor, being preſent upon the place, I for my part cannot tell, nor do I believe any would ſo do.

The *Vice-Chancellor* ſent me word that now the Heads were of the ſame Opinion.

Lambeth, Novem. 20. 1639. *W. Cant.*

A Paſſage out of the Vice-Chancellor's Letter *Dec.* 2. concerning Mr. *Bowden* of *Trinity-College.*

IT is ſtrongly preſum'd that Mr. *Bowden*, a Divine of *Trinity-College*, hath drown'd himſelf. His Diſcontent (as their Vice-Preſident informs me) aroſe from Contemplation of his Debts to the College, which he foreſaw he ſhould not be able to clear at their Audit. On *Thurſday* Seven-night in the Morning he was met very early going towards *New-Parks*, and hath not been ſeen ſince that time.

A. Frewen.

The like Paſſage I had from Dr. Baylie *concerning Mr.* Bowden, *which follows.*

Mr. *Baylie* concerning Mr. *Bowden.* He was found drown'd on *Thurſ.* Dec. 12. 1639. at *Kings Mills* by *Holywell.*

And the Coroners Inqueſt found him a diſtracted Man; and ſo indeed he was.

ABout the beginning of the laſt Week one Mr. *Bowden*, Fellow of *Trinity-College* (whom they have ſuſpected for craz'd heretofore) after the exchange of ſome croſs words with the Preſident in the Gate, betwixt 6 and 7 in the Morn, went out of the College, and cannot as yet (though diligently ſought) be found. It is fear'd that he hath drowned himſelf.

Decemb. 2. 1639. *Ri. Baylie.*

A Young

A Young Man, lately Commoner of *Wadham-College* and expelled thence, comes laſt Night to the Sign of the *Greyhound*; there he puts on a falſe Name, and under that diſguiſe ſends for two of the Fellows of that College (to whom he bore a grudge) to Sup with him. They come, he, ſeconded by another, whom he brought with him for that purpoſe, and Vizarded, meets them under our Grove-Wall; there they aſſaulted the naked Scholars and ſhrewdly wounded them. One of them is apprehended, and in the Caſtle, the other is fled, but known.

An Information from the *Vice-Chancellor*; touching two Fellows of *Wadham-Coll.* aſſaulted and wounded by a Commoner lately expell'd that Houſe.

Oxford, Dec. 2. 1639.

A. Frewen.

Whereupon I writ to the Vice-Chancellor, that he would be careful to do what might be done by Law for the vindicating of the two Fellows, and the great wrong done them. And that he that was known and fled might be taken.

FOR your *Court-Leet*, if it be ſo expenceful as you mention, and of ſo little uſe, ſince the Vice-Chancellor can do all in his private Chamber without contradiction, which he can do in that Court, I ſhall not adviſe any frequent keeping of it. Yet ſince I writ laſt, my Lord of *Berkſhire*, their Steward, hath been earneſt with me, that the Articles of Agreement between the Univerſity and the Town might be ſettled according to Judge *Jones* his Order; and truly I think that were not amiſs to take the offer while they are willing. For my now Lord of *Berkſhire* preſſes me to move the Judge to ſettle it: And as far as I remember the ſtop hath been in the Town it ſelf, and neither in the Univerſity nor the Judge. And tho' their refuſing of ſetting to their Hands were eſpecially concerning the *Court-Leet*; yet I do not think but that all Orders may be agreed to, if they pleaſe, and that yet you need keep that Court no oftner than you think fit your ſelves.

To the Vice-chancellor about ſettling Judge *Jones*'s Order between the Univerſity and the City, concerning their *Court-Leets, &c.*

According as you write next to me, ſo ſhall I ſpeak to the Judge about it.

Lambeth, Decemb. 6. 1639.

W. Cant.

I Am ſorry to hear that the Lady *Margaret*'s Reader is ſo ſubject to Infirmities: And if he continue ſo weak and full of Relapſes, I think you ſhall do well to diſpenſe at leaſt with his diligence the next Term, if he gather not ſtrength in the Interim. For I would be loth ſo able and careful a Man ſhould loſe himſelf by taking ſo much Pains before he enjoy a confirm'd Health; which certainly is fit for you and the Univerſity to conſider, eſpecially ſince you write that he hath been almoſt every Week this Term at Death's Door.

Dr. *Lawrence* La. *Margaret*'s Reader, to be diſpens'd with for not Reading, by reaſon of his Sickneſs and often Relapſes.

Lambeth, Decemb. 6. 1639.

W. Cant.

On

Concerning 300 Alehouſes in *Oxford*, and the ordering of them according to his Majeſty's Letters.

ON *Monday Nov.* 18. the Vice-Chancellor ſent his Majeſty's, concerning Ale-Houſes, to the Mayor and Aldermen. Upon the Receipt of them they conſulted very privately, but yet it was eaſily known to be about the Contents of that Letter, becauſe they enquired how many Ale-Houſes were in every Pariſh. And this doubtleſs they did, to ſee if they could diſprove the Information given to his Majeſty, concerning the number of 300 Ale-Houſes within the Town. But Dr. *Fell*, Dean of *Chriſt-Church*, who by my direction looked very narrowly into the Buſineſs, made his Information good by the Teſtimony of the Ale-Brewer's Clerk, Servant to that College. And though this number be extremely too great; yet ſo long as Bakers and Brewers have the power of granting Licenſes, no Man is like to be denied, that will take his Bread of the one, and his Ale of the other.

The Vice-Chancellor preſently gave me notice of all this, leaſt the Town ſhould inform the Earl of *Berkſhire* their Steward, and perhaps untruly, and ſo poſſeſs him againſt the Univerſity: And it ſeems they did ſo. For my Lord meeting me at Court, ſpake with me about the buſineſs, and acknowleged from them but 160 Ale-Houſes, and that moſt of theſe were Privileged Perſons, and Licenſed by the Univerſity, contrary to their own Promiſe and Undertaking at the open Seſſions; but ſpake nothing of the procuring of the Letter it ſelf, which I was very glad of, and told his Lordſhip, that I verily believed he was miſinform'd in all particulars, as I doubted not but it would plainly appear.

The Order by which the Vice-Chancellor proceeded in the Reformation.

In the mean time the Vice-Chancellor very diſcreetly went on to the Reformation of this Scandal to the Univerſity; in which he proceeded thus.

Firſt, That it might appear he aim'd at the good of the Univerſity, in the Licenſe which he drew up for the future, he makes it a Forfeiture of his Recognizance for any Ale-Houſe-keeper to receive any Scholar into his Houſe to drink and tipple there.

Secondly, So ſoon as he had his full Proof that there were 300, he commanded the Conſtables of every Pariſh to bring in the Names of all ſuch as ſell Ale there. This Note he communicated with the Proctors, and turned out all ſuch as in their ſeveral Night-Walks they had found to keep diſorderly Houſes.

Thirdly, After this he ſent the ſame Note to ſome of the moſt ſubſtantial and orderly Men in every Pariſh, and by their Advice ſtruck out all thoſe which had any Trade or other means to live by, that being a far fitter Courſe for them than Ale-Houſe-keeping.

Fourthly, To the end no cunning of the Town might be able to elude this, he deliver'd to the Ale-Brewers the Names of all ſuch as are now Licenſed, with a charge not to ſerve Ale to any other upon Penalty of paying the Mulct, which both the Statutes of the Realm and of the Univerſity inflict upon Offenders in that particular.

That almoſt all this vaſt number of Ale-houſes were Licens'd by the Mayor and the Town-Juſtices.

And as for the Allegation which they made to my Lord the Earl of *Berkſhire* in their excuſe, that proves utterly void. For *1ſt*, The number of 300 at the leaſt is fully proved. *2dly*, Were it true that the moſt of theſe were Privileged Perſons, that would not help them neither: For the greateſt part, even of the Privileged Men, have been Licenſed by themſelves for their own Profit. *3dly*, On the Univerſity part no Juſtice hath given allowance to any but the Vice-Chancellor only: Neither can any

any Licenſe continue longer than for one Year. *4thly*, The Vice-Chancellor that now is, hath been in that Office a Year and an half, and in all this time hath not Licenſed any one till now, that His Majeſty's Letters came down to ſettle that Power in me and the Univerſity, according to our antient Privileges in that behalf. 'Tis true, that ſome produced antient Licenſes ſubſcribed by ſome of the Vice-Chancellor's Predeceſſors, as namely by Dr. *Pinck* and Dr. *Baylie* in their ſeveral Years reſpectively. But theſe, as they were out of Date, ſo were they very few, not exceeding 20 in the whole number. By all which it appears manifeſtly, that almoſt all this Scandalous number of 300 were Licenſed by the Mayor and the Town-Juſtices, and not by the Univerſity, as hath been ſuggeſted to my Lord their Steward.

Vid. Dalton. p. 376, & 377.

Alderman *Boſworth* (as I have been ſince inform'd by very goed hands) Licenſed 100 for his part, and tied them all to take their Beer of him.

The Vice-Chancellor took for his Aſſiſtant in this Buſineſs Dr. *Pinck*, Warden of *New-College*, who had been Vice-Chancellor, and beſt underſtood the State of the Town (tho' Dr. *Fell* had means to be beſt acquainted with the number of the Ale-Houſes:) And for a beginning ſuppreſt 200 of the 300, and then found it impoſſible for the preſent to ſink them lower, there being ſo many poor and indigent People amongſt them, who have no other poſſible means of Subſiſtance. Among theſe appear'd a lamentable Spectacle: For the only Son of Mr. *Braddell* (who had for many Years together in my Memory been Principal of St. *Mary's Hall*, and lived well, but in too free a faſhion) was now found to be one of this number; yet for ſome reaſons the Vice-Chancellor refuſed to Licenſe him among the reſt, unleſs the Principal of *Brazen-Noſe*, and the Provoſt of *Oriel* (which were of his Father's antient Acquaintance, and now pleaded for him) would become his Sureties; and ſo the Buſineſs ſtands at preſent.

All theſe Paſſages are collected out of the Vice-Chancellor's Letters to me of *Novemb.* 20. of *Nov.* 25. and of *Decemb.* 2.

December 7. 1639. *W. Cant.*

ARticles of Agreement 'twixt the Univerſity and City, being made by Juſtice *Jones*, 'twas on all hands thought fit that they ſhould have a time of Probation before they were ſigned by Your Grace and their Steward. In this interim we found a Compoſition made *Eliz.* 23. wherein it was accorded that the Amercements of our *Leet* (which the Judge had awarded wholly to the Town) ſhould equally be divided 'twixt both Bodies. This when the Judge ſaw, he altered his Opinion in that particular, and order'd that the Compoſition ſhould ſtill ſtand in force. The Mayor, Recorder and Town-Clerk there preſent aſſented, but next day fell off, upon pretence that the Commonalty would not yield: And here we ſtick. They preſs to have the Judge's firſt Order confirm'd, which gives all the Amercements to them. We plead an antient Compoſition (ſeen ſince, and allow'd by the ſame Judge) which gives us half. Their own Recorder is aſhamed of them, and hath ſundry times complain'd to me of their peeviſhneſs and breach of Promiſe in this particular. If they be now in earneſt (whereof I much doubt) we will give them a Meeting when they pleaſe, and once more try whether by a friendly Parly theſe Differences may be compoſed.

From the *Vice-Chancellor* concerning an old Compoſition, 23 *Eliz.* which gives the Univerſity half the Amercements of the Court *Leets*.

Oxford, Decem. 9. 1639. *A. Frewen.*

Outlandiſh Workmen ſent by the Earl of *Danby* for the Phyſick-Garden.

THE Earl of *Danby* ſent laſt Week Outlandiſh Workmen to enter upon the Phyſick-Garden. They were directed to the Dean of *Chriſt-Church*, Dr. *Clayton*, and my ſelf. We have peruſed divers Models which they brought, and amongſt them pitch'd upon one, which we think will be moſt proper for that place.

December 9. 1639. *A. Frewen.*

Warning given for the *Oxford* Men to uſe the Prayer which the Canon requires before the Sermons at St. *Paul's* Croſs.

The *Vice-Chancellor* hath undertaken this by his Letters of *Dec.*16. 39.

I Would have you at your next meeting acquaint the Heads, that the *Oxford* Men who came to preach at St. *Paul's*, do not ſo frequently uſe the Prayer which the Canon of the Church requires before their Sermons, either in matter or form, as the *Cambridge* Men do. And there is more notice taken of it than I could wiſh there were: Therefore the Heads ſhall do very well to warn their ſeveral Companies concerning it. And I pray be you careful to ſee it obſerved there, and that will teach them to do it abroad.

Lambeth, Decemb. 13. 1639. *W. Cant.*

An Accumulation deſired at *Cambridge* by Mr. *S. Wilkinſon*, once of *Magd. Hall*, *Oxon. Dec.* 20.

THere came a Letter this Week from *Cambridge* to my Chaplain, Dr. *Bray*, in which I find that one Mr. *Samuel Wilkinſon*, a Maſter of Art, ſometimes of *Magdalen-Hall*, and now Parſon or Vicar of *Chelſey*, came thither to be Doctor, and would accumulate. And this was certainly to elude our *Statutes*. Dr. *Sterne*, one of the Heads there, called for his Certificate from you according to the Letters which you lately ſent to that Univerſity by my Direction: But he being able to ſhew none, ſave only a Ticket from Mr. *French*, the Regiſter, was refuſed. I pray call *French* unto you, and examine what Tickets he uſes to ſend in this kind, and by what Authority; and I pray put him to it cloſe. For if he may do this, we may have Proceeders ſlip away from us, I know not how. As now it might have been, if Dr. *Sterne* had not been a very reſpectful Man to me.

December 20. 1639. *W. Cant.*

Out of the Vice-Chancellor's Letter, *Frenche's* Anſwer concerning the aforeſaid Paſſage.

UPON this the Vice-Chancellor called Mr. *French* to an account, who confeſſed that *Wilkinſon* writ to him the laſt Vacation, to know what Year it was he proceeded Maſter; and little ſuſpecting what uſe would be made of it, (and the leſs becauſe it was about the middle of the great Vacation) he ſent him a Note out of the Regiſter, which was it he preſented at *Cambridge*; but proteſts, that ſince the Vice-Chancellor's coming in Office, he never gave more than that one Ticket.

December 23. 1639. *A. Frewen.*

In

IN the interim hearing that *Wilkinſon* had under-hand gotten a Recommendation from my Lord the Earl of *Holland*, Chancellor of *Cambridge*, and having occaſion one day to meet with my Lord, I ſpake to his Lordſhip about it; but my Lord remembred no ſuch thing. Yet told me he would ſpeak to his Secretary about the Buſineſs, and then give me a farther Account. Which tho very next day he did; and confeſſed unto me that he had given him a Recommendation, but thought *Wilkinſon* had come atteſted from the Univerſity. And withal his Lordſhip ſaid, that the Reaſon which he gave him why he went to *Cambridge* for his Degree, was, becauſe the Fees were greater in *Oxford*. Upon this his Lordſhip promiſed me that he would write to *Cambridge*, that the Univerſity ſhould be very careful to keep the Agreement made with *Oxford* concerning Degrees.

My Lord *Holland*'s Recommendations of *Wilkinſon* to *Cambridge*, and his Lordſhip's promiſe that *Cambr.* ſhould keep the Agreement made with *Oxford* about Proceeders.

Lambeth, Dec. 26. 1639. *W. Cant.*

Chriſtmas-day falling upon a *Wedneſday* this Year, the Mayor of *Oxford* ſtept in before the Univerſity Clerks, and proclaim'd no Market. This he did, grounding himſelf (as 'tis conceived) upon the ſtrength of Juſtice *Jones* his Arbitration. In the which (tho' altogether beſide the Queſtion) he told the Vice-Chancellor, That he thought the Market belong'd to the City, tho' the Government of it to the Univerſity. The Vice-Chancellor doubted not but that he ſhould be able to right the Univerſity in this particular.

Out of the *Vice-Chancellor*'s Letter: The Mayor's proclaiming that there ſhould be no Market for *Chriſtmas-day*.

Dec. 23. 1639. *A. Frewen.*

THE Violence of the Storm on St. *John*'s Night threw down the Battlements over the Room where Your Grace's Manuſcripts are billited, but did no more hurt. Fearing that the Leads might be bruiſed, and a paſſage through them for the Rain made by the fall, I cauſed it to be throughly ſearch'd, and preſently repair'd; ſo that now the Books are out of all danger.

The Battlements of the School thrown down by the Wind. From the *Vice-Chancellor*, *Jan.* 6.

Oxford, Jan. 6. $16\frac{11}{40}$. *A. Frewen.*

One *John George*, Deputy-Regiſter to old Mr. *Jones*, petitioned me for a Reverſion of the Regiſterſhip it ſelf of the Vice-Chancellor's Court: But I refuſed him, and writ to the Vice-Chancellor to know the Conditions of the Man; who ſent me word as follows.

The Regiſterſhip of the *Vice-Chancellor*'s Court Petitioned for by *John George*.

HEartily glad I am that your Grace hath refuſed this *John George* for having a Reverſion of Mr. *Jones*'s Office. For he is a ſawcy, inſolent Companion. And ſhould he once come to enjoy the Place in his own Right, 'tis likely, would prove inſufferable. What yearly Rent he pays for his Deputation, or what he is to give for the Reſignation, I cannot tell. Yet thus much I know, through the greedineſs of the Regiſter and Proctors, the Court begins to hear ill, nor am I able to redreſs it ſo fully as I would, there being no Table of Fees whereby to regulate them.

The Vice-Chancellor's Information concerning *Jo. George*, and the having of ne'er a Table of Fees to regulate that Court. *Jan.* 13.

Oxford, Jan. 13. $16\frac{12}{40}$. *A. Frewen.*

Upon

UPON the Vice-Chancellor's mentioning to me the having no Table of Fees for the regulating of that Court, I writ to him to draw me up one, and ſend it me: And that then I would conſult with the Doctors of the Arches, and ſome well experienced Proctors, what Fees might be fitteſt for ſuch a Court, and ſend it him back perfected, to be confirmed in Convocation, if it be thought fit.

Lambeth, Jan. 17. 16$\frac{12}{13}$. *W. Cant.*

Certain Paſſages out of the Vice-Chancellor's Letters of *Jan.* 27.

Mr. *Burton*'s Legacy.

ON *Saturday Jan.* 25. died Mr. *Robert Burton* of *Chriſt-Church*, who hath given 5 *l. per Annum* for ever to the Univerſity-Library, beſides a conſiderable Number of Books, to be taken out of his Study. And becauſe a Benefactor to the Univerſity, I was preſent at his Funeral.

A Dunce of *New-Inn*.

At our laſt Examinations we repulſed a Dunce of *New-Inn*, who was not able ſo much as to give us a difference betwixt *Quiſquis* and *Quiſq;* though a Candidate to be Maſter of Arts.

A Diviſion in the Town about the Ale-Houſes.

To put an end to the Town's ſnarling at us for taking from them the power of Licenſing Ale-Houſes, I laſt Week caſt them out a Bone, which hath ſet them at odds amongſt themſelves. Underſtanding that ſome ſold Ale without my leave, I ſent out a Warrant to the Officers in every Pariſh. They finding by it that their Poor ſhould reap the Fruit of their Pains, readily obey, make a ſtrict ſearch, inform and preſs to have the Penalty exacted, which hath bred a ſtrange Diſtemper amongſt them. and a ſtrange one it muſt be, that can diſjoin them (as this hath done) in their feud againſt the Univerſity.

Here follows the Copy of the Vice-Chancellor's Warrant.

The Vice-Chancellor's Warrant.

THESE are to require you and every of you, immediately upon Receipt hereof to make diligent Inquiry in your Pariſh after all and every Perſon and Perſons, that do take upon them to ſell Ale or Beer within your ſaid Pariſh, beſides them whoſe Names are under-written. And that you do certifie me who they are, and be ready to prove and juſtifie their ſelling without Licenſe, that I may exact thereupon the Penalty of 20s. *for the uſe of the Poor of your Pariſh, from each of them ſo offending. Alſo I require you to make diligent ſearch (taking with you a Conſtable) what quantity of Ale or Beer the ſaid Perſons have in their ſeveral Houſes, and to inform me what Brewer or Brewers have ſerved the ſame: That I may puniſh them according to the Law. Hereof fail you not, as you will anſwer the contrary at your Perils.* Given, *&c.*

A Privileged Perſon drowned.

Our Univerſity Coroner being laſt Week to ſit upon the Body of a Privileged Perſon drowned near *Chriſt-Church*, ſends his Warrant, (according as the Statute directs him) to the Conſtable of St. *Olave*'s to warn a Jury: He preſently conſults the Mayor, and the Mayor the Town-Clerk, the City Oracle, and both inſtruct him to diſobey, becauſe by their Charter they are exempted from all Service without their Liberties, as this Place was, though yet within the Pariſh of St. *Olave*'s; which forced us for the preſent to ſend into the Country for a Jury, which loſt time, and coſt trouble. Of the Legality of this their Plea we here are not able to judge; yet much ſuſpect that no Exemption in any Charter reaches to Service of this Nature: But admit it to be legal, yet was it withal uncivil, and were not the Times as they are, I ſhould e'er long make ſome of them ſmart for it. And on *Friday* laſt I brought one of their Bailiffs almoſt upon his Knees, for furniſhing an unlicenſed Tippling-Houſe with Beer. And eaſie 'twill be for a Vice-Chancellor, if he intend to correct them at any time *invenire baculum.*

The Town not warning a Jury at the command of the Coroner to warn one.

Oxford, Jan. 27. 16$\frac{12}{13}$. *A. Frewen.*

At

AT this time I writ to the Vice-Chancellor to ſpeak to the Heads before *Lent* begin, and to deſire them, that they would be very careful of their ſeveral Companies, that the publick Diſputations then may be quick and Scholar-like, and yet without Tumult. And this I left principally upon his Care to look to, calling the Proctors to his Aſſiſtance.

Warning given for orderly Diſputations this *Lent*.

I received a Letter this laſt Week from a Reverend *Biſhop* in this Kingdom, in which he complains that *Ameſius* and *Feſtus Hommius* (though I think before your time) have been Reprinted in the Univerſity. They are profeſſed Friends to the *Presbyterial* Government. And though they may Speak and Print what they pleaſe at *Leyden* or *Amſterdam*, yet methinks 'tis a great Overſight to make them Speak by our ſelves and our Preſſes, eſpecially in the Univerſities. For too many Men, in theſe broken Times, will be apt enough to ſay, That we allow and approve of that *Doctrine*, which we Print by *Licence*. I pray ſpeak with the Printers; and let them know from me, that I will not allow them to Print any Book, though it hath been Printed before, without new leave from the *Vice-Chancellor* for the time being. And that if they do Print any thing without ſuch leave, I will utterly ſuppreſs them. And I pray ſend me word in what Year of our Lord theſe two Books were Printed there.

Ameſius and *F. Hommius*, Patrons for Presbyterial Government, reprinted at *Oxford*.

Lambeth, *Feb.* 7.
$16\frac{42}{43}$.

W. Cant.

ON Sunday Morn at the beginning of Sermon a Fire kindled and brake forth in *Jeſus College-Lane*; it threatned ſome great danger, being begun among ſo many Thatch'd Houſes. But (God be praiſed) the greateſt danger was that of the burning and pulling down two or three Thatch'd Houſes, and ſpoiling of poor Mens Sunday Cloths.

A Fire in *Jeſus College-Lane*.

Oxford, *Feb.* 10.
$16\frac{43}{44}$.

Ri. Baylie.

THE Univerſity and the Pariſh of St. *Mary's* are agreed for the caſting of their broken Bell, and the Repair of their Steeple. They are to go halfs, which comes to 40 *l.* Charge to the Univerſity. They raiſe

St. *Mary's* Bell and Steeple.

raiſe it not out of the Univerſity Stock, but by Six Pence from every one that contributes towards the Maintenance of our Privileges.

Oxford, Feb. 17.
$16\frac{33}{40}$.

A. Frewen.

A Scholar of *Trinity College* robbed and wounded.

LAST Week a Scholar of *Trinity College* was brought home hither dangerouſly wounded by two Theives, who betwixt *Wantage* and *Lamborne* aſſaulted him, and there took from him his Money, and well-nigh his Life. For wounded as he was, they left him bound faſt unto a Tree, where he almoſt Periſhed before any paſſed that way to relieve him.

Feb. 17. $16\frac{33}{40}$.

A. Frewen.

Oſtendorpſe, a Dutch-Man, not to be incorporated Doctor.

THERE is one *Oſtendorpſe*, a Dutch Man, who lives at or near the *Bath*. He is a very *Empirick*, or worſe. He hath taken his Degree of Doctorſhip at *Leyden*, and (as I am credibly informed) hath ſpoken heretofore very ſlightly of our Univerſities. His Practice hath been very dangerous and raſh. And now I hear for his better Countenance, he hath a purpoſe to be incorporated at *Oxford*. But, I pray, be very careful, that it be not done upon any Pretence whatſoever; for the Man certainly is an ill Deſerver.

Lambeth, Feb. 19.
$16\frac{33}{40}$.

W. Cant.

The Examinations again approved.

I Ever entertained a very fair Opinion of this Courſe for Examinations, as apparently conducible unto the advancement of Learning among the Younger, and the preſerving the ſame in Maſters. But, I confeſs, the Courſe did not make ſo deep Impreſſion, while I barely apprehended the ſame, as did the ſolemn Executions thereof, while it was let in at mine Eyes and Ears, being the laſt Week preſent with Mr. Vice-Chancellor, and other Heads at that Exerciſe. The Eminency of the Places for the Vice-Chancellor and Proctors at the upper end, and the like on each ſide for the Examiners and the Examined, make

make the Exerciſe paſſing ſolemn, and cannot but beget an extraordinary Care in the Actors on both ſides, to fit themſelves unto this awful Tryal. For my own part, upon fuller Conſideration, I take it to be the moſt abſolute Courſe that ever was deviſed, for the honouring of the Univerſity: This ſingle Courſe giving Life to the private Pains of Tutors, and the publick Pains of Readers, making the Auditors diligent, if they come, which is for their Advantage. And if not ſo, but that the Private and Publick be ſlack, it putteth them upon a diligent ſearch otherwiſe to enable themſelves, as Men concern'd, either to give a good Account, or to be left to publick Shame and Obloquy. Your Grace in this one Courſe hath compleated all that the Founders of Colleges and Lectures intended. They intended the means to make Men Scholars; Your Grace applieth this Means, and effecteth it; I doubt not but Your Grace fully comprehended this, and have had the like Expreſſions formerly preſented unto you. Yet I truſt the Repetition hereof will not be ungrateful, in as much as this my late Apprehenſion of this ſingular Benefit may infer, that the ſight and hearing of this Exerciſe, may in like manner work upon Men in ſucceeding times, and cauſe them deſervedly to bleſs your Memory, who have ſo completely provided for this Univerſity, in this very particular, as that it may for ever carry the Face and Credit of an Univerſity.

Oxford, *Feb.* 17.
$16\frac{12}{40}$.

Ri. Baylie.

THE two great Days after *Aſh-Wedneſday* are always left out of Form for *Curates*, *School-Maſters*, and ſuch like, to anſwer upon, and much the Collectors have heretofore been preſs'd with their Importunities, which occaſioned the *Horſe-Fair* (as we term it) on thoſe Days for the quicker riddance of them, but no ſuch matter this Year. On *Friday* laſt there anſwered but one in all, ſuch a ſtrange Alteration have our Examinations wrought. Of the Two hundred Batchellors, that proceed, I dare ſay, that One hundred and eighty are Reſidents in the Univerſity. Whereas heretofore we were wont to have a third part at the leaſt out of the Country. Thus it is with us now at *Lent*: And I expect by ſo much a greater change at the *Act*; by how much ſuch Outliers, as ſhould pretend then, will have been longer abſent from the Univerſity.

The Examinations and the Effect of them upon Proceeders.

Oxford, *Feb.* 24.
$16\frac{12}{40}$.

A. Frewen.

Right

Right Honourable and my ſingular good Lord,

Tavern haunting and overmuch Drinking again complained of.

IT was objected unto me at my late being in *London*, by Perſons of good Quality, That our Univerſities of *England* were grown to that Corruption, eſpecially of exceſſive Drinking, that many did Miſcarry by the Liberty and ill Example which was given them there. Inſomuch, that many to avoid the Danger, did ſend their Sons beyond Seas for their Education. Whereunto I made anſwer, That the Humours of Men are ſuch in this Age, that Innocence and Perfection it ſelf, being in Authority, could hardly avoid Calumny. That the Times are much better than heretofore they were; And that the Fault (if there were any) did much proceed from the Parents themſelves, who think it a great Diſparagement to their Sons, that they ſhould be kept within the Limits of Diſcipline.

Notwithſtanding all which, and what elſe may juſtly be replied, the ſerious Conſideration of what was objected, hath cauſed me ſo much to forget mine own Unworthineſs, as by my own Pen to intimate unto Your Grace, (what I have long time wiſhed that ſome other would have done,) That the Liberty of reſorting to *Taverns*, and other *Drinking*-Houſes, and the *Exceſs* committed there is ſuch, as may give ſome occaſion of Scandal, being dangerous to Youth, and ſhameful in others, who ought to be Examples of *Sobriety* and *Virtue*. Having upon this occaſion enquired into Times paſt, ſince the happy Reformation of this Univerſity, I underſtand by credible Information, that Dr. *Pinck* by his perſonal viſiting of ſuſpected Places, left the Univerſity, in this reſpect, in better ſtate than it is at this preſent. For me to write how dangerous the Relapſe into ſo loathſom and general a Diſeaſe may prove, were to forget my ſelf, and my principal Intention, which was only to make known unto You this Defect, and thereby to do Service to this Place, and in part to expreſs my Thankfulneſs to Your ſelf for the much Favour vouchſafed unto me.

From Oxford,
Feb. 24. 16$\frac{17}{18}$.

This Information I had from a Maſter of Art in Oxford, *whom I dare truſt, but will not name: Whereupon I writ to the Vice-Chancellor as follows.*

To the Vice-Chancel. concerning the Abuſe and Letter aforeſaid.

I Received a Letter this Week from *Oxford*, from an ordinary *plain* Man, but a *good* Scholar, and very honeſt. And it troubles me more than any Letter I have received many a day. 'Tis true, I have heard of late from ſome Men of *Quality* here above, that the Univerſity

verſity was Relapſing into a *Drinking Humour*, to its great Diſhonour. But, I confeſs, I believed it not, becauſe I had no Intimation of it from you. But this Letter comes from a Man that can have no Ends but Honeſty, and the good of that Place. And becauſe you ſhall ſee what he writes, I ſend you here a Copy of his Letter, and do earneſtly beg of you, That you will forthwith ſet your ſelf to puniſh all haunting of *Taverns* and *Ale-Houſes* with all the ſtrictneſs that may be, that the Univerſity, now advancing in Learning, may not ſink in Manners, which will ſhame and deſtroy all.

Care to be taken of the well Ordering and Educating Young Noblemen.

I am informed too from a very good, but another, *Hand*, That there is extream *Liberty* given and taken by Young *Noblemen* and *Gentlemen* of the better Sort in the Univerſity: That *Tutors* in moſt Colleges do only beſtow a little Pains in Reading to them, if they will come at them, but uſe no Power of Government over them, or any reſtraint; as if they had nothing to do but only to Read to them. Beſides, almoſt all of them are ſuffered to keep *Horſes*. And by that means, when they are reſtrain'd from *Taverns*, and ill *Company* within the Univerſity, they ride forth to the Neighbouring Places, both to *Drink* and perhaps to *do worſe*. I know you cannot be blamed for the Neglect of *Tutors* in private Colleges: But, I pray, at your next meeting with the Heads, let them know what I have here written, and deſire their Care for Amendment, if this Report be true. But true or falſe, I took it my Duty to let you know what is come to my Ears from ſome, who are perhaps too nearly interreſſed in it.

Lambeth, 28th. of *Feb.* 16$\frac{17}{18}$.

W. Cant.

To Dr. *Baylie*, about the Abuſe and Letter aforeſaid.

IN the Buſineſs of the Examinations, you write thus: The Vice-Chancellor's Succeſſors cannot be ſo wanting to themſelves, and the common Good, as not to purſue ſo fair an Example. 'Tis true, it is a very fair Example: But can it not therefore chuſe but be purſued by the Succeſſors? I pray tell me! Was not Dr. *Pinck*'s Care for ſuppreſſing the Scholars haunting of *Taverns* and *Ale-Houſes* a very fair Example? Were not you and Dr. *Frewen* his Succeſſors? And have you two purſued his fair Example? I have this Reaſon to believe you have not. I have at this preſent received a Letter from *Oxford*, from a very private, but a very honeſt Hand; and with an Expreſſion full of Grief, that the Univerſity is fallen again into that Drunken Relapſe, in which it ſwam before Dr. *Pinck*'s Vice-Chancellorſhip. And I aſſure you, it troubles me very much, becauſe this very Week I have heard alſo, That ſome Perſons of *Honour* and Credit have lately ſpoken very much concerning this *Relapſe*: Which yet I confeſs I did not believe till I received this *Letter*, which I

cannot diſtruſt, knowing the Man which writ to be without Spleen or *Ends*. And I pray God ſend you Governours there to take better Care, or elſe all my Care will be loſt.

Lambeth, Feb. 28.
$16\frac{33}{34}$.

W. Cant.

The Vice-Chancellor's Reply concerning the Abuſe.

THE Information given up to Your Grace againſt me, hath been long expected; yet never leſs than at this time. For ſtrange it is to me, That an encreaſe of *Drunkards* ſhould follow upon a decreaſe of *Ale-Houſes*. Had the Informer (who e'er he be) been with me in my *dirty* Night Walks this Winter, and ſped as ill as I have done, his *Eyes* would not ſerve him ſo well to eſpy Faults where none are boldly; I dare ſay it, there ſeldom paſſes one Night in a whole Week, in which one of the Proctors, or my ſelf, do not walk the Round. And divers times I have gone (as my Servants can witneſs) from one end of the Town to the other, after *Chriſt-Church Bell* hath tolled, and not found one Scholar, either in the Streets, or in any of the Four *Taverns*. Few Hours before the Receipt of Your Grace's Letters, I committed one of *Trinity College* to Priſon for Diſorder in the Night; but beſide him, I have not, I proteſt, of late met with any.——Yet, not to juſtifie our ſelves too far, there is, I confeſs, too much good *Fellowſhip* amongſt us; but the Informer miſlays it: 'Tis driven out of *Town* (as others beſides my ſelf obſerve) into our Private *Colleges* and *Halls*. There they can, and do debauch themſelves more ſecurely, being out of the reach of the Publick Magiſtrate: Yea, and of their own Governours too in ſome Houſes, the more the pity. There have indeed (for which I am heartily ſorry) one or two *Diſaſters* lately happened here (for ſeldom they come ſingle;) but that the *Actors* were in their Drink I cannot ſay, much leſs that they fetch'd it out of the Town; for as yet I cannot trace them in any *Ale-Houſe*. *Hall* is in the Caſtle; (for as I told the Dean) I know him to be a very Diſorderly Man: Others ſuſpected to have had a hand in that Barbarous Aſſault are upon Bail, and ſo ſhall continue a while; though a *Meſſenger* from my Lord of *Oxon* yeſterday brought me word, that the Party hurt is in the Judgment of his Chirurgions now paſt danger.

One of *Trinity College* committed.

That their drunken good Fellowſhip, beaten by the Vice-Chancellor out of *Taverns* and *Ale-Houſes*, is crept into private Colleges.

A young Kinſman of mine, Mr. *Tho. Webbe*, ſerving the Biſhop of *Oxon*, was the Week before barbarouſly abuſed by this *Hall*, upon little or no Provocation, to the endangering of his Life.

The other Diſaſter was the Young Earl of *Downe*'s Quarrel with Dr. *Prideaux* his Son, and other Captains.

Oxford, March 2.
$16\frac{33}{34}$.

A. Frewen.

SIR,

SIR,

HAVING received such a Letter, as I did the former Week, I could not but send you a Copy of it; and I am heartily glad it hath produced such an Answer from you: For now I see clearly, that you are not in the fault, and yet that he had cause to write the Letter. For though *Drunkenness* and open *good Fellowship* be not in *Taverns* and *Ale-Houses*; yet it seems, since your *Vigilancy* hath driven them thence, they are crept into *Colleges* and *Halls*; where, by your own Acknowledgment, they do more privately, and more securely debauch one another. So the Place is changed, but not the Disorder. And the University will be undone in Reputation, if private Colleges be made the *Sinks* of Disorder. In this case I know not whether to turn my self; And therefore I pray let the Heads know at your next Meeting, That if they do not look to this very strictly, I must betake my self to them for these home *Disorders*. And if there be not present *Remedy* by their Care, I will my self acquaint the King and the State with these foul Sufferances, and not stay till *Great Men* (who of late begin to open their Mouths apace) complain first of these great *Enormities*. For my own part I have done my utmost: And I do very well understand, what hurt this may bring to the University in such Times as these. But better some hurt, than that they should be quite undone. And I pray let the Heads know how sensible I am of these foul *Disorders* in private, and how the Publick comes to suffer by them.

What Course to be held for present Remedy of this Abuse in Colleges.

I thank you heartily for making the disorderly Fellow of *Trinity-College* an Example. And for *Hull*, if my *Kisman* miscarry, I shall then expect what the *Law* will do to him; but if he escape, yet I hope, the Fact being so barbarous, and (for ought I yet hear) without Provocation, you will take order, when he comes out of the *Castle*, to send him out of the University too by *Bannition*. As for those which, you say, are suspected to have a hand in this foul Business, and are now under *Bail*, I leave you to do to them as proof shall rise against them. But, I confess, I never heard of more than *Hull* in the Business, till I read it in your Letters: And the more were in it, the worse the Business, for then (it seems) the Outrage was plotted.

Hull to be Punish'd.

I perceive that the Complaint which I received, concerning the Young *Earl of Downe*, was not causless: And how strangely soever Dr. *Fulham* look upon the Business, I think it had been well some restraint had been put upon all the Quarrellers, so far forth, as they had appeared Guilty. For Young *Noblemen*, when they are in the University, must be kept to a *University Life* in some measure, or else their Example will spoil the rest.

Care to be taken of the Young Earl of *Downe*, and other Young Noblemen.

Lambeth, March 6.
16$\frac{12}{40}$.

W. Cant.

MR.

Judge *Jones*'s approbation of the Reformation of the *Ale-houſes.*

MR. Juſtice *Jones* gave the Vice-Chancellor Thanks openly on the Bench at the laſt Aſſizes, for his Care and Pains in Reforming the *Ale-Houſes.*

Burgeſſes for the Parliament.

Sir *Francis Windebanke* and Sir *John Danvers*, were on *Monday March 9th.* Sworn Burgeſſes of the Parliament for the Univerſity, with an unanimous Conſent of the whole Houſe.

The Miſgovernment of Noblemens Sons in *Oxford.*

Our Nobility here are not kept in ſuch awe (the more is the pity) as thoſe bred up at *Cambridge.*

Young *Caufield* of *Exeter College.*

And here is one *Caufield*, an *Iriſh* Lord's Son, who both Diſorders himſelf, and miſleads others: I think it would be a good Office done to the Univerſity, to have him removed hence.

Oxford, March 9.
$16\frac{33}{40}$.

A. Frewen.

My Charge concerning this.

I Am ſorry to hear that the *Noblemens* Sons, which are with you, are not kept in ſo good Order as they ſhould be. And more, that it ſhould be confeſſed by you, that they are not kept in ſo good awe, as they are at *Cambridge*; for, I am ſure, your *Statutes* are perfecter than theirs, and, I dare ſay, you have as much careful Aſſiſtance from me in all things, as *Cambridge* hath from their *Chancellor.* And this being undeniably true, the fault muſt needs be among your ſelves: And I proteſt unto you, I knew nothing of any of their *Liberty* miſgiven or miſuſed, till about a Fortnight ſince, that I writ to you about the Young *Earl of Downe*, and that now you write to me about *Caufield*, the Son of an *Iriſh* Lord. Theſe are therefore to pray and require you, at your next meeting with the Heads, to let them know, that I am very much ſcandalized at the *Liberty* which is given to theſe Young Men; and to require of them in whoſe Colleges or Halls any *Noblemens* Sons are, Firſt, That they be as carefully held to all manner of Exerciſe, which they are able to perform, as any other whatſoever: And, Secondly, That they be kept in Obedience to all the *Statutes* within the ſeveral Houſes reſpectively, as I hope your ſelf will take care for their Obſervation of the *Statutes* of the Univerſity. 'Tis true, I would have a difference put between *Noblemens* Sons and others of meaner Condition; but that ſhould be in an Honourable Uſage of them, not in giving them any *Liberty* at their own hurt, and the Diſhonour of the Univerſity. Now whether you will ſend for all theſe Young Men to the meeting of the Heads, that they may know what Charge I have given concerning them, I leave to your ſelf, and that which you ſhall judge fitteſt upon the place. But I would have Young *Caufield* called, and his *Tutour*, and there let

This Meſſage of mine was delivered by the Vice-Chancellor.

let it be told unto them, and the Head of the Houſe in which he is, that if he mend not his Manners, he ſhall not ſtay there to corrupt others. And I do hereby require of you and them, That either they keep him in better Order, or preſently ſend him away to his Friends: And if they do not do the one or the other, either you ſhall baniſh him the Univerſity, or I will. And to this end, I pray, ſend me up the Form of a *Bannition* to lie by me, and *Caufield*'s Chriſtian Name, that I may begin with him, if there be cauſe. And for the Young *Earl of Downe*, I have written to Dr. *Fell* to look better to him, or I will make him an Example alſo, let his Friends take it as they pleaſe.

I have written to the Dean by this days Carrier.

The Young Earl hath left the Univerſity.

Lambeth, March 13. 16$\frac{41}{42}$.

W. Cant.

MR. *Sympſon*, a Senior Fellow of *Trinity College*, is by the Statutes of that Houſe urged to proceed Doctor, or to reſign. Their Viſitor (as Doctor *Potter* tells me) hath herein been conſulted, who finds only this way to relieve him, by having his *Grace* denied him in the Univerſity, their being a Clauſe in their *Statute* to that purpurpoſe, which I have ſeen. Hereupon they beg a *Repulſe* of me, and ſhall grant it, if Your Grace think well of it. The Party is poor, and ſo likely to draw more Diſrepute on the Degree, than it can bring Honour to him.

The Degree of Doctorſhip denied to Mr. *Sympſon* of *Trinity College*.

I give way to the Repulſe.

March 23. 16$\frac{41}{42}$.

A. Frewen.

SIR,

I Am inform'd there is an expreſs *Mulct* ſet down in the *Statute* for each *Regent* to pay, that hath forfeited his *Cautions* in not fulfilling the *Duties* belonging to his Regency, which are creating *Generals*, moderating *Quodlibets*, examining of *Candidates*, and the like. Theſe *Mulcts* (as far as I remember) are to be gathered by the *Proctors*, and all or ſome part of them to be accounted for by them to your ſelf and the Delegates at the end of their *Office*. I do not remember that theſe Duties have been ſo well accounted for to the Univerſity as they ought to be; which as it is ſome *Loſs* to that Body, ſo it is a great *Encouragement* to the *Regents* to be ſlack and careleſs in the Performance of all thoſe *Duties* which belong unto them. Whereas, were they ſtrictly called to an *Account* for them, you ſhould have a far greater performance of all *Duties* than now

The Proctors yearly to Accompt for the *Mulcts* due to the Univerſity; from ſuch Regents as neglect the *Duties* of their Regency.

there is. Theſe are therefore to pray and require you forthwith to acquaint the *Proctors* with what I have here written; and to require them in my Name, That at their Accompts they preſent unto you before the Delegates a *Liſt* ſubſcribed by their *Hands*, of all ſuch as have forfeited to the Univerſity any part of their *Cautions*, in not fulfilling the Duties aforeſaid of their Regency. And farther, I think it fit, that you acquaint the Heads with this Buſineſs at your next Meeting, becauſe I do not intend to lay this as a burthen upon the preſent *Proctors* only, (whoſe Diligence perhaps may have been as great as others before them) but do require that notice be taken, That I will have a ſtrict Account of theſe things given up by all *Proctors* ſucceſſively at the end of their Year. And you ſhall do well to let the ſucceeding *Proctors* know ſo much at the beginning of theirs. And I pray fail not to give me an Account of this Buſineſs.

The *Proctors* were ſtartled at this Meſſage, not looking for ſuch an after-Reckoning. Dr. *Frewen*, *March* 30.

Lambeth, *March* 27.
1640.

W. Cant.

OUR *Lent*-Diſputations are now (God be thanked) happily ended, without any the leaſt Tumult or Diſorder at any time. And this I cannot but impute principally to our *Examinations*, as one of the many good Fruits that ſpring from them. No *Dunce* can now invade the *Degree*; and about ſuch heretofore our School *Quarrels* ever began.

Lent-Diſputations paſſed quietly. The Examinations the cauſe of it.

March 30. 1640

A. Frewen.

BEING to begin my Journey this Day, laſt Night I walked round the Town; when (though in the Streets the beſt part of the Night) though in all *Quarters* of the Town, at all *Taverns*, and many other *Tippling-Houſes* beſides, yet not in all that time, nor in any of theſe Places, did I meet with one Scholar, but returned home again with loſs of my Labour, whereof I was heartily glad. The truth hereof I proteſt upon the Word of a *Prieſt*. Nor do I write this to boaſt of my own Diligence, but to furniſh *Your Grace* with what to Anſwer, if need require, in this buſie and inquiſitive Time.

No Scholars found ſtirring in the Night, or at *Taverns*.

Procuratores, Mr. *Allibond*, è *Coll. Lincoln*; Mr. *Greaves*, è *Coll. Om. Animarum.*

Oxford, *April* 20.
1640.

A. Frewen.

The

THE Vice-Chancellor having occaſion of a Fortnight's Abſence from the Univerſity, found at his coming home the *Examinations* at a dead ſtand, but he preſently revived them again. And I ſent him word, that by this it appeared to me that that great Buſineſs would quickly fall to nothing, if the *Vice-Chancellors* for the future did not take that prudent and vigilant Care, with which the preſent Vice-Chancellor had ſetled it. The Examinations at a dead ſtand revived.

Lambeth, May 14.
1640.

W. Cant.

I Am ſorry that the *Order* of the Regents hath been any way diſturb'd in relation to the *Examinations*; and I pray ſet it as right again as you can, before you leave your *Office*, that your Succeſſors, by your Example and Inſtructions, may go on the next Year with the more Chearfulneſs and better Succeſs. Concerning the Examinations.

Lambeth, May 22.
1640.

W. Cant.

FOR Dr. *Jackſon*'s Sermons, if they offend againſt His Majeſty's Declaration, you muſt contrive the handſomeſt way you can for ſome delay: For certainly this is no time to Publiſh any thing that may give Offence, as that will certainly do, if it be ſo expreſly againſt His Majeſty's *Declaration* as you write. And you cannot but ſee what ſnatching there is at *my ſelf*, and that *Univerſity*. And if Dr. *Jackſon* be not ſatisfied with ſuch Excuſes as you can make, then you ſhall do well to tell him, that I have lately written to you, that both in regard of the Duty which we owe to His *Majeſty*, and the Peace of the *Church*, no Man ſhould preſume to Print any thing there which might break the *Rule* given in His Majeſty's *Declaration* one way or other. And this I pray be very careful to obſerve, not only in the Perſon of Dr. *Jackſon*, but of all Men elſe. Dr. *Jackſon*'s Sermons, if they offend againſt his Majeſty's *Declaration*, &c.

Lambeth, May 22.
1640.

W. Cant.

We

Greene, a Popiſh Inn-Keeper at the *Miter* in *Oxford*.

WE have an Inn in the High Street, called the *Miter*, which is the general *Rendezvous* of all the *Recuſants*, not in this Shire only, but in the whole Kingdom, that have any Buſineſs to *Oxford*. Seldom are they there without ſome *Scholars* in their Company, upon pretence either of *Alliance* or *Acquaintance*, which have ever paſſed for warrantable Excuſes at ſeaſonable Hours. What they do there I cannot ſay; but yet the *Concourſe* thither being great, and the *Hoſt* a profeſs'd *Papiſt*, I ſomewhat doubt that the Univerſity may both hear ill for it, and ſuffer by it in the perverſion of ſome of our *Youth*, if there be not ſome Courſe taken for prevention. *Greene*, the *Hoſt*, is not of our *Body*, but a Townſman, and Licenſed by them to keep an Inn: And his Houſe hath a *Back Gate* towards *Lincoln-College*, where moſt of the *Gueſts* privately enter, and is near Neighboured by many *Recuſants*; there being, as I am informed, more of them in that little Pariſh of *Allhallows* (where his Houſe ſtands) than in any two beſides. I only give Your *Grace* the naked Relation, leaving it wholly to Your Wiſdom to do what You ſhall think fitteſt.

Oxon, *June* 1.
1640.

A. Frewen.

My Anſwer to the foreſaid Paſſage.

I Do not remember that ever I heard of *Greene* your *Inn-Keeper* by *Allhallows-Church*, either that he was a *Recuſant*, or that there is ſuch reſort of *Recuſants* to his Houſe, not only out of that Shire, but from other Shires alſo, that have any Buſineſs to *Oxford*. And I like it much the worſe, becauſe there is ſuch a private *Back Way* to the Inn as you mention; and were the Town as careful as they ought to be, they would not have Licenſed ſuch a Man to be an *Inn-Keeper* there. But ſince they take ſo little Care, I'll take the more. In my power it is not to diſcharge him from his *Inn*, but for the better Diſcharge of my own Duty, I have complained to the *Lords* about him. And I hope there will a Letter go from the *Board* to the *Town* to call for an Account of the whole Buſineſs. You need not take any notice of this, neither ſhall the *Letters* go as if you had given the *Information*: But I purpoſe to follow it cloſe till all be done which may be done by Law.

Lambeth, *June* 8.
1640.

W. Cant.

The

THE Dean of *Chriſt-Church* ſent me word that *Hull* was turned out of his Student's Place, and another admitted in, for his barbarous Uſage of Young *Webb*. *Hull* expelled.

June 8. 1640.

Samuel Fell.

THE Diſputations in *Quodlibets* were, I confeſs, ſomewhat diſordered the laſt Term, by reaſon of that *Beadle*'s abſence, to whom by Statute it ſolely belongs to warn the Regents in their Courſe. But now all goes on methodically again, according to Your Grace's deſire. Diſputations in *Quodlibets*.

Oxon, June 8.
1640.

A. Frewen.

ON *Monday* laſt I convented the two Carriers before the Heads: And there to prevent future Clamour from the Country, enjoined them not to Travel with above Six Horſes in a Wagon, and to begin on this day Seven Night. The *Oxford* Carriers not to Travel with above ſix Horſes, &c.

W. Cant.

I Like the Courſe very well which you have begun with your Carriers, to prevent the Clamour of the Country; for indeed the uſe of Carts with four Wheels cannot make ſuch a ſpoil of the Highway as is made uſually, if they do not overload them. And the extreme overloading of them is ventured on, becauſe they may uſe as many Horſes as they pleaſe.

I am ſorry to hear ſo many *Soldiers* take *Oxford* in their way; but glad withal that you keep the *Scholars* ſo well from them, that all Diſorders may be prevented, as you write they have hitherto been. *Soldiers* paſſing through the Town, and mutinying in their Drink.

Lambeth, June 19.
1640.

W. Cant.

The Sebolan were free in this alſo.

NOtwithſtanding the Accident which fell out upon *Tueſday June* 16*th.* between the Commanders and the Soldiers, which was a very mutinous Quarrel in their Drink, and coſt ſome Blood.

Oxford, June 22.
1640.

A. Frewen.

Mr. *Davis* of *Magdalen-Hall* found drowned by *New-Parks.*

ON *Friday June* 19*th.* a Batchelor of Arts of *Magdalen-Hall* was found drowned in the River by *New-Parks.* His wide-ſleev'd *Gown*, *Hat* and *Band* lay on the *Bank*, but the reſt of his Cloaths were upon him, which makes us much ſuſpect that he wilfully caſt away himſelf. The Crowners *Inqueſt* hath found him not *Mentis compotem.* And I hear from good Hands that he was much troubled in Mind, for which reaſon at the opening of his Study I mean to obſerve what Books he uſed moſt,

Oxford, June 22.
1640.

A. Frewen.

The *Arabick Lecture* ſettled for ever.

ON *June* the 25*th.* 1640. I ſent by Dr. *Baylie*, Dean of *Sarum*, and Preſident of St. *John Baptiſt's-College*, the *Conveyances* for the perpetual Settling of the *Arabick Lecture* in *Oxford*, and the *Statutes* which I made for the due reading of it, and deſired that thoſe *Statutes* might by the Vice-Chancellor's care be tranſcribed into the *Original Statute-Book*, and the *Conveyances* alſo, according as he finds done with other *Lectures* given by other Benefactors to the Univerſity. As alſo for the tranſcribing of theſe *Statutes* into all other *Statute-Books* of the Univerſity reſpectively, that thoſe which are bound to be Auditors, may know both their Times and their Duties. Theſe Directions I ſent by Dr. *Baylie*, but ſent no Letter at this time to the the Univerſity, becauſe of the haſt which I made to have the Buſineſs done, and to be out of my *Hands* in theſe broken Times, which gave me no leiſure at all from more Publick Affairs to write unto them. As for the *Evidences* which belong to this Land, they are all in the Cuſtody of the Town of *Redding*; to which Town I gave all my Land lying in *Bray* in *Berkſhire*, of which this to the *Arabick Lecture* is not a full fifth part, and could not diſmember the *Evidences*; and therefore thought it fitteſt to leave them there, where the

the greateſt part of the Land was ſettled to other charitable Uſes: And I have made the Vice-Chancellor for the time being, with ſome other Heads of Colleges, perpetual Viſitors of that which I have done for *Redding*: A *Counterpart* whereof remains in the Cuſtody of the Preſident and Fellows of St. *John Baptiſt's College*, of all which I gave the preſent Vice-Chancellor an Account.

June 25th. 1640.

W. Cant.

Right Honourable,

YOUR Letters of the Seventh of this *June* with all Humility we have received: And according to Your Lordſhips Commands therein, we have diligently enquired and informed our ſelves, and do find that ſome *Gueſts*, being *Recuſants*, do reſort to the Inn called the *Miter*, and that *Greene* named in Your Lordſhip's Letter, was preſented at the laſt Seſſions for a *Popiſh Recuſant*; but not many Years ſince he was one of our *Serjeants*, and did then frequent the *Church*. And we finding that he Marrying the late Inn-holder's Widow of the ſaid Inn, became *Owner* thereof during the Minority of his Son-in-Law; and by that means, it being an ancient *Inn* of the Inheritance of *Lincoln-College*, he keepeth the ſame Inn. And touching the Authority and Licenſing the ſaid *Greene* ſo to do, His Majeſty's Letters were lately procured and ſent to us, that we ſhould not meddle in the *Licenſing* of any Perſon to keep Ale-Houſes, or Victualling-Houſes, but that we ſhould leave the ſame to the *Vice-Chancellor* and the *Juſtices* that were Members of the Univerſity. And under pretence of that Letter, when we in Obedience to His Majeſty's *Proclamation*, and his Highneſs's *Writ* directed to us for the obſerving of *Lent*, at the beginning of the laſt *Lent* did by Warrant Summon the *Victuallers* of our own Body only to become bound to His Majeſty according to the ſaid *Proclamation*, the Vice-Chancellor ſent his *Beadles* to the Mayor, to tell him that the binding of *Victuallers* did belong to the *Vice-Chancellor*, and not to the *Mayor*: And thereupon the Vice-Chancellor preſently made a *Warrant* to call all the Victuallers before him at another Place, one Hour before the time appointed in the Mayor's *Warrant*. And amongſt others did take a *Recognizance* of the ſaid *Greene*, but never certified the ſame *Recognizance*, nor any other *Recognizances* to the Seſſions according to the Law. And we make bold to certifie Your Lordſhips, That we have only the Name of Mayor and Magiſtrates, but the Vice-Chancellor, Doctors, and Proctors do interpoſe in the Town Affairs: That all our Liberties and Privileges are much leſſened; that of late we had much ado to get Mayor and Bailiffs (there being ſo many that paid their Fines to

The Mayor of *Oxford*'s Letter to the Lords about *Greene*'s Inn, with a Complaint againſt the Univerſity, for invading the Town Privileges.

to refuſe) that the City was at laſt forced to refuſe their Fines, and to compel them to take upon them the ſame Offices. Whereas heretofore when we enjoy'd our Liberties and Privileges, the ſame Places were much deſired. And ſo hoping that, the Premiſſes conſidered, Your Lordſhips will not conceive us ſo careleſs therein, as in Your Lordſhips Letters is expreſs'd, we humbly take leave, reſting at Your Lordſhips Service.

Oxon, 15 *Junii*, 1640.

John Smith, Mayor.
William Potter, }
John Sare, }
Henry Southam, } Aldermen.
Thomas Cooper, }

May it pleaſe Your good Lordſhip,

The Mayor of *Oxford*'s Letter to the Earl of *Berks*, their Steward, to ſhew to the Lords touching their Night Watch.

ACcording to the Statute of *Wincheſter*, in the Thirteenth Year of the Reign of our late Sovereign Lord King *Edward* the Firſt, and according to certain Orders and Directions publiſh'd by the Body of his Highneſs Privy-Council, 1630. A Watch was ſet by Mr. Mayor and his Brethren, with the Conſent of the Vice-Chancellor (theſe Rebellious times requiring the ſame) part of which *Watch*, by reaſon of divers Inrodes and Inlets (beſides the *Gates* of the *City*) were appointed by Mr. *Mayor* to walk about their ſeveral *Wards* and *Liberties* for the Safety thereof, and good Order; by which Watch ſtraggling Soldiers and others have been taken, and we have been ſafe. But Mr. Proctors queſtion the ſaid Watch, and exact of them 40 *s.* a time for ſuch their walking: And for Non-payment thereof threaten to ſue them in the Vice-chancellor's *Court*, and ſend for theſe *Watch-Men* very often to their Chambers, and make them attend them there, and have impriſon'd ſome of the Conſtables, and have laid hold of the Watch-Men, and taken ſome of them to the Priſon Gates with an intent to Impriſon them; and do ſay, that Mr. Mayor cannot give them Power to go from the Gates of the ſaid City. And for theſe Cauſes Mr. Mayor is forced to diſcharge the Watch; but the Watch in St. *Thomas* Pariſh (being the Entrance from *Farrington*, where the late Rebellion was) he did not diſcharge, and the laſt Night Proctor *Allibond* Impriſoned the Conſtable for ſetting the ſame Watch. All this we will prove to be true upon Oath, if it be denied: And therefore our humble Suit to Your Lordſhip is, That by Your good furtherance we may receive the Opinion of the Honourable Lords of His Majeſty's Privy Council, what ſhall be done in the Premiſſes; And whether Mr. Mayor ſhall be freed of all Danger for not ſetting a Watch in theſe troubleſom Times or not. And ſo craving

craving Pardon for our ſo often troubling You, we remember our Humble Service to Your Lordſhip, and render many Thanks, always remaining

Your Lordſhip's to be commanded,

Oxon, June 24. 1640.

John Smith, Mayor.

William Potter,
John Nixon,
Thomas Smith,
Leo. Bowman,
John Sare,
William Charles,
Humphrey Whiſtler,
Henry Southam,
Martin Wright,
Roger Griffin.

Walter Cave, *William Poole*, } Bailiffs.

SIR,

THE Mayor of *Oxford* hath lately ſent theſe two Letters above written, one to the Lords of the *Council*, and the other to the *Earl* of *Berks*, to ſhew to the Lords. And I here ſend you the Copies of them both. The Letter to the Lords is moſt concerning *Greene* and his Inn; in which I do deſire you to make a clear and diſtinct Anſwer to theſe Particulars following. As Firſt, Whether this Inn be the *Inheritance* of *Lincoln-College*; and whether *Greene* is poſſeſſed of it by the Marriage of the Widow in the Right of his Son-in-Law. And this the rather, becauſe your firſt *Information* ſaid, That the *Town* authorized him to keep this Inn. Secondly, You may ſee by this how angry they are about their *Victuallers*, where they directly charge you, That amongſt others you took a *Recognizance* of the ſaid *Greene*, but never certified the ſaid *Recognizance* nor any other to the Seſſions according to the Law: To which alſo it will be fit you give Anſwer. Thirdly, They ſay they have only the Name of *Mayor* and *Magiſtrates*; and ſpeak in all the reſt of their Letter, as if all the *Town Privileges* were invaded by the Univerſity. And here I would have you anſwer two things. The one, That they offer to invade the Univerſity Privileges, which I conceive is true. And the other, Whether ſo many as they mention did refuſe the Offices of *Mayor* and *Bailiffs* this laſt Year.

My Letters to the Vice-Chancellor, touching theſe two Letters of the Mayor.

Their ſecond Letter is only concerning their *Night-Watch*; in which I think there is a manifeſt invading of the *Univerſity Privilege*: And Proctor *Allibond* is challenged by Name. But they have taken a very cunning riſe for their Buſineſs; for they put it all upon their Care for a Watch, by reaſon of the Seditious Tumult at *Farrington*. There is great reaſon that Mr. *Mayor* ſhould be freed from

all Danger about *ſetting of a Watch*, ſave only ſuch as is his Duty to ſet; but the *Lords* will not give me their Opinion, till they have an Anſwer from the Univerſity how the Mayor's Watch and the Univerſity Privileges ſtand together. I pray therefore ſend a full Anſwer to this Particular eſpecially. But I pray ſend your whole Anſwer in ſuch fair Terms, as that I may ſhew it whole and entire to the Lords; but let the matter be as full home as you can.

Lambeth, *July* 3.
1640.

W. Cant.

Moſt Reverend,

The Vice-Chancellor's Anſwer to the two Letters of the Mayor of *Oxford*.

IN the Name of the whole Univerſity, as well as in my own, I return Your Grace humble Thanks for the Notice which by Your laſt Letter You have been pleaſed to give me of a late Information preferred by this Town unto the *Lords* of the Council againſt us. To the ſeveral *Branches* whereof I will make bold to return a brief Anſwer, that it may the more fully appear unto Your *Grace*, how falſe in ſome, and groundleſs in all Particulars, the Complaint is.

'Tis true, That *Green*'s Houſe belongs to *Lincoln-College*, and that he now enjoys it by the Right of his Wife: But this makes it not to be an Inn, that muſt be done by *Licenſe*, which he muſt either have from the *Town* (as all other *Inns* as yet have) or elſe he hath none. For, confident I am that he hath not any from the *Univerſity*. By Virtue of His Majeſty's late gracious *Grant* unto us, we Licenſe *Ale-Houſe-Keepers* and *Victuallers*. Above which Rank (until better informed now by the Town) we conceived *Inn-holders* to be, and therefore meddled not with them. If *Greene* came in the throng at the beginning of *Lent* to be bound by me from dreſſing of Fleſh (the which I remember not) he came not called. For by my *Warrant* I then Summoned none but *Privileged* Perſons, and ſuch only of the Town as by the Power given the Univerſity by His Majeſty had been allowed by us.

The *Recognizance* of thoſe thus Licenſed, I confeſs, I returned not to the *Quarter-Seſſions*, and that for this Reaſon: His Majeſty by the fore-mention'd Letter was pleaſed to grant us the ſame Authority over *Ale-Houſes* and *Victuallers*, which the Univerſity of *Cambridge* hath. No *Recognizances* are returned there: (whereof I am certain, for I ſent thither purpoſely in *November* laſt to enquire.) And therefore none by us. The Univerſity there keeps them in its own Power, and ſo do we. The *Town-Clerk* (who Pen'd the Letter) does, I grant, by this means loſe ſome petty Fees, which (the Poor Men now ſave in their Purſes) he formerly had, whileſt the power of

Licenſing

Licenſing was in them. But this is a very weak Plea in a Buſineſs of ſuch Conſequence. Nor indeed are thoſe Fees now conſiderable, we having already reduced thoſe *Ale-Houſes* to Five Score, which before were Three Hundred. A great number: And yet not to be marvelled at, when one Man, this *Mayor*'s Father-in-Law, *Boſworth* a Brewer and Juſtice of the Town, was (as I have credibly been informed) in a very ſhort time, the means of Licenſing an *Hundred* for his part; upon Conditions (which tied them faſter than their *Recognizance* to the King) that they ſhould take all their *Beer* of him; nor did he ſtand ſingle: Others they have who trod after him in the very ſame ſteps; which makes me wonder with what Face they can complain of the *Loſs* of a Power which they ſo groſly abuſed.

And yet more, I marvel at their Complaint againſt us for invading their *Liberties*, when themſelves are ſo notoriouſly guilty of daily *Attempts* upon ours, without any colour at all of Right for their ſo doing. Witneſs their Intruſion into the Office of *Clerk of the Market*: Their Enquiries at their *Leets* touching the Cleanſing and Paving of the Streets: Their refuſing to be regulated by the Vice-Chancellor (as heretofore) touching the Price of their *Candles*: Arreſting and ſuing of *Privileged* Perſons in their City Court: Taking of *Felons* Goods, and interrupting our *Proctors* in their Night Walk. Nor can I amongſt theſe *Grievances* omit their preſent multiplying of *Cottages*, and *Inmates* in all Parts of the Town, in deſpight of the *Inhibition* to the contrary ſent unto them by Letters from the *Lords* of the Council; whereof they have in a friendly manner been put in mind by the Univerſity, both at their Publick *Seſſions*, and at other times.

If the Mayors of *Oxford* have now (as is pretended) only the Title, not the Authority of the Place, they are the more to be blamed for being ſo ambitious of it: I preſume Your *Grace* hath heard of the violent and drunken Competition that was between a *Brewer* and *Baker* at *Michaelmas* was Twelve Month; how many Days, and how much Beer was ſpent in the *Canvaſs*, to the no ſmall Scandal of this Place, and diſparagement of the Office, which was to be procured by ſuch unworthy Means. In the iſſue the *Brewer* prevailed, and his Beer wrought ſo well with the Commoners the whole Year after, that by the ſtrength thereof his Brother (the preſent *Mayor*) came to ſucceed him in the Place; That none either then or ſince have Fined for refuſing the *Office*, either of *Mayor* or *Bailiffs*, though in their Letter they ſeem to pretend the contrary.

The *Mayor* pretending the *Statute* of *Edward* the Firſt for his *Night-Watch*, I did not oppoſe it; though I ſaw little uſe of it here, and knew this Place to be exempt by an Act *Eliz.* 13. which confirms all our *Charters* unto us, notwithſtanding any Acts of Parliament whatſoever. That *Statute* appoints the *Watch* to ſtand at the *Gates*; where had they kept themſelves, the *Proctors* had not queſtioned them. But when they took the boldneſs to walk the Streets to examine *Scholars* of all Conditions, to enter Houſes, and ſearch what Company

Company there, then they thought it high time to appear, and ſtand up in defence of their own *Authority*, and the *Privilege* of the Univerſity. Your Grace, having been *Proctor* long ſince, cannot but know that the *Night Watch* hath of old belonged to the Univerſity, and was ſo confirmed unto us, as our Right by the Lords, at an hearing before them 'twixt the Univerſity and Town, 1612. *Jacobi Decimo*. Nor ſince then have the *Townſmen* diſturb'd it at any time before now, when our unwillingneſs to trouble either Your *Grace* or the *Lords* of the Council with petty Complaints in theſe buſie Times, hath ſo heartned them, that nothing will now ſatisfie them, unleſs they may trample our *Charters* under their Feet, and give Laws to them by whom they live. For the particular Paſſage 'twixt one of the *Proctors* and the *Conſtable* of St. *Thomas* Pariſh I am a Stranger, and therefore have ſent Your Grace the ſum of it under the *Proctor*'s own Hand.

A ſecond Reaſon (omitted before through haſt) for my not bringing to the Quarter Seſſions the *Recognizances* which I have taken of Victuallers and Ale-Houſes, is this; becauſe His Majeſty hath by our Charter given to the Univerſity all the *Fines*, *Amercements* and *Profits* that accrue from them. Since I began to write, *Greene* hath been asked, and he makes Anſwer, That he keeps his Inn by virtue of a *Licence* from the *Town*; but an ancient one it is.

Oxon, July 6.
1640.

A. Frewen.

Proctor *Allibond*'s Anſwer to that which concerns him in the Mayor of *Oxon*'s Letter.

WHereas it hath been ſuggeſted by Mr. *Mayor* of *Oxon* to the *Lord*'s of His Majeſty's moſt Honourable Privy-Council, That I committed the *Conſtable* of St. *Thomas* Pariſh for ſetting his *Watch*, it is my humble Suit that the Honourable Board will be pleaſed to take notice, that he was committed for theſe Reaſons following:

Firſt, For taking upon him (to the great Prejudice of the Privileges of the Univerſity) the Search of *Houſes*. A thing not belonging to the Officers of the Town, but in Caſes of *Treaſon* and *Felony*.

Secondly, For an Outrage committed by his Watch upon one *Wallis* in his own *Lodging*; he himſelf being at the ſame time at the Door.

Thirdly, For doing and ſuffering theſe things beyond the *bound* of his Walk.

For

For theſe Reaſons above ſpecified, I committed him to the *Caſtle*, yet ſo as a *Delinquent*, not as a *Conſtable*, I not being able to know his Office by his bare word without his *Mace*.

Oxon, *July* 6.
1640.

Peter Allibond,

Proctor of the Univerſity of *Oxon*.

Reverendiſſime Cancellarie,

INTER ardua & clamoſa Reipublicæ negotia, inter bellorum ſtrepitus & populi fremitus, etiam nunc tibi vacat animus, detineri minoribus Academiæ curis? Siccine acer es in exequendo propoſito, ut beneficiendi horam ne tantillum differas, quin eam celeri manu prehenſam è flammis arripias? Circumquaque dum ſonant arma, togique ſummis in manibus quid nobis interim cum Orientalium linguis? niſi forſan Muſarum armatura ſit penitus verboſa. Stylo quidem utimur, ſed incruento; calamum ſtringimus, ſed ſine arcu. Ideoque provide curavit Munificentia veſtra, ne ullo careamus apparatu, qui vim aut ſplendorem afferat qualicunque hinc belli Scholaſtici Diſciplinæ & caſtris fulminatis linguæ. Gazophylacium Bodleio----Laudanum mirifice ditaſti apportando Arabiam in Oxonium: At poſtquam ab Oriente ſpoliato huc appulit Literaria ſupellex, miſſa ſolis in libris Lingua ſubſtitit adhuc muta utpote ignotis characteribus impedita; mox ubi acceſſit ſalarii clavis, & nimis doctam reſeraturus Barbariem prælecto; ſoluta eſt lingua. Verum & nondum facta eſt immortalis, cum ex unico veſtro (quod tamen infinitum optamus) penderet filo. Huic demum ſuccurrit incommodo Munificentiæ veſtræ, quæ nunquam deficit, quam cæpti in eductabilis nunquam pœnitet, manus ultima, & penſionem annuam conſolidavit in Glebam Hereditariam. Nunc omnes Arabum divitiæ unum hoc veſtrum Linguæ Arabicæ Patrimonium longe ſuperat. Dominos enim privatos perumtant fortunæ, nunc hunc, nunc illum accipiunt; at Lingua publica gaudet firmo inſeparabilis prædii ſuſtentaculo. Ut æternam nos doceat gratitudinem, æternamque tibi gloriam refundat. Vivacitatem hanc muniunt prudentiſſimæ; quas etiam ſanxiſti, leges: Nihil enim languidum, nihil moriturum largiris; ſed beneficiis veſtris omnino ſubeſt anima, quæ & nobis utendi facultatem ſuppeditat, & ſibi vitam conſervat. Neceſſe eſt itaque, cum ante factâ ſimus hoc modo Arabici, vel fœlices nos eſſe vel petroſos; fœlices quidem, ſi mandatis veſtris pie obſequamur, ſui miſtus, miſere petroſos & ingratos. O amabiles anguſtias! quæ probitatem noſtram, & eruditionem tam arcte catenant, ut in Progreſſu Literario nunquam poſſimus eſſe fœlices, niſi genio veſtro morigeri. Tales itaque futuri ſumus (quod enim utilius?) religioſe tales, tam veſtri cauſa, ne pereat Monumentum Ampliſſimi Conditoris,

Thanks from the Univerſity for ſettling my *Arabick* Lecture for perpetuity.

ditoris, tum noſtra, ne pereamus nos, Tui altera Monumenta, quibus illud conditur.

E Domo noſtræ Convocationis, *Julii* 6. 1640.

Sanctitatis veſtræ Cultrix humillima,

Academ. *Oxon.*

The Council's Warrant for the Vice-Chancellor and the Mayor.

THERE was a *Warrant* reſpectively ſent to the *Vice-Chancellor* and the *Mayor* of *Oxford*, dated *July* the 10*th.* to require both of them, and the Proctor *Allibond*, to appear before the *Lords* of the Council the 22*th.* of this preſent *July*, to make Proof of what was alledged on either ſide againſt each other in the former Letters.

Berkſhire Soldiers.

Berkſhire Soldiers, who were upon their March as far as *Brackley*, recoyled back upon us yeſterday, and were laſt Night our unwelcome *Gueſts*. Their Captains have been with me for Aſſiſtance according to the *Proclamation*, and are now buſie in calling their ſcatter'd Forces together again.

Oxford, *Wedneſday* the 15*th.* of *July*, 1640.

A. Frewen.

The Order of the Council concerning the difference between the Vice-Chancellor and the Mayor.

At *Whitehall* the 22*th.* of *July*, 1640.

PRESENT

The KING's MAJESTY.

Lord Arch-Biſhop of *Cant.*
Lord Keeper,
Lord Treaſurer,
Lord Privy Seal,
Lord Duke of *Lenox.*
Lord Marquis *Hamilton.*
Lord Admiral,
Earl of *Berks*,
Earl of *Holland*,
Earl of *Traquare*,
Lord *Goring*,
Lord *Cottington*,
Mr. Treaſurer,
Mr. Secretary *Windebanke*,
Sir *Tho. Rowe.*

WHereas His Majeſty (being preſent at the Board) did this day hear the Complaints of the Mayor, Recorder, and others of the City of *Oxford* expreſſed in two Letters, the one of the 15*th* of *June* to the Board, the other of the 4*th.* of *June* to the Earl of *Berks*, a Member of the Board, concerning their Liberties, in the Preſence of the Vice-Chancellor, and other Doctors of the Univerſity, and Mr. *Allibond*, one of the Proctors, whom the ſaid Complaint did concern.

After

After mature Debate it was ordered, That the Univerſity of *Oxford*, according to his Majeſty's Gracious Letter, ſhall have the ſole Licenſing of *Victualling-Houſes* in that *City* and *Suburbs*, in like manner as the Univerſity of *Cambridge* hath in the Town of *Cambridge*: And for that purpoſe it is ordered by His Majeſty, with advice of the Board, That the Commiſſion for the Peace in *Oxford* ſhall be renewed, and the Vice-Chancellor only made of the *Quorum*. Secondly, for the Complaint of the Building of Cottages, it is ordered, That the Vice-Chancellor and the Mayor ſhall make ſeveral Certificates of all the new Cottages built within Twenty Years, and ſhall diſtinguiſh which of them have been built by *Privileged* Perſons upon College Lands, and which by Townſmen, and which by *Privileged* Perſons upon the *Town Waſt* by their leave: Upon return of which Certificates their Lordſhips will give ſuch farther Order therein as ſhall be fit. Thirdly, it was order'd, That his Majeſty's Attorney and Sollicitor-General ſhall examine how the Orders, ſet down by Mr. Juſtice *Jones* for preventing of Diſputes and Controverſies between the Univerſity and City of *Oxford*, have been obſerved, and by whom there hath been any defailer therein admitted. Upon Certificate whereof their Lordſhips will take ſuch Order as ſhall be fit for the due Obſervance of the ſame. Fourthly, it was ordered, That according to the *Statute* of *Wincheſter*, thoſe to whom it belongeth ought to ſet *Watches* at the *Gates* of the City, according to the ſaid Statute; and that the ſaid *Watch* continue there, without walking of the Streets, or moving from their Station, except it be for the ſuppreſſing of any ſudden *Tumult*, or other *Malefactors*, whereof there is not time to give notice to the *Vice-Chancellor* and the *Proctors* of the ſaid Univerſity. Laſtly, it is ordered, That the *Conſtable* committed to Priſon ſhall be delivered, but not without paying of Fees.

After my hearty Commendations,

Dr. *Potter* choſen my Vice-Chancellor.

DR. *Frewen* hath now born the troubleſom Office of the Vice-Chancellorſhip of that Univerſity for the ſpace of two whole Years, which is the time now uſually given to execute that Office: And is certainly weight enough for any Man to bear ſo long. In the diſcharge of this Office he hath through the whole courſe of his time carried himſelf with great Care, Moderation and Prudence; and that as well in all Buſineſſes which relate to the Town, as in thoſe which look more immediately upon the Univerſity. And among other great Services perform'd by him, I cannot forbear to ſingle out one, and here publickly to give him Thanks for it, even above the reſt: And that is the great Pains he hath taken, and the ſingular Dexterity which he hath uſed in bringing the *Statutes* concerning the Examinations into Uſe and Settlement. Which *Statute*, I dare be bold to ſay, being continued and kept up in the ſame Vigour to which it is now raiſed by his Care and Providence, will be of ſuch ſingular uſe

as that, for my part, I cannot eaſily tell whether it will be greater Honour or Benefit to that Univerſity; but ſure I am, it will be the one by the other, if it be kept up to the Life, as I hope it ſhall be.

Dr. *Frewen*'s time being thus happily ſpent both for his own Honour, and the Univerſity's Good, the Care now lies upon me to name another, to take up that Burthen which he lays down, and to go in thoſe ſteps which he hath trod out before him. And I thank God for it, there is ſuch Choice of able Men in that Place for this Service, that I cannot be to ſeek whom to name unto it. But I have for the preſent thought upon Dr. *Potter*, Dean of *Worceſter*, and Provoſt of *Queen's-College*, as a Man whom I know to be of great Integrity and Sufficiency for that Place, and of whoſe Care and Induſtry therein I am very confident. To him, together with the Office, I do more eſpecially recommend the Care of the Examinations in point of Learning, and a moſt ſtrict Watchfulneſs and Obſervance againſt all haunting of *Taverns* or any other Meetings, private or publick, which may any way help to ſuppreſs the baſe Sin of Drunkenneſs, the Mother or the Nurſe of almoſt all other Diſtempers, which may bring Obloquy upon that Place. Theſe are therefore to let you know, that I do hereby nominate and chuſe Dr. *Potter* to be my Vice-Chancellor for this Year enſuing: And do hereby pray and require you to allow of this my Choice, and to give him all due Reſpect and Aſſiſtance in all things neceſſary for that Government, and more eſpecially in the two Particulars above-named; that ſo Sobriety and good Manners as well as Learning may flouriſh in that Place. And thus not doubting of your readineſs and willing Obedience herein, I leave both him and you to the Grace of God, and reſt

Lambeth, July 24. 1640. *Your Loving Friend and Chancellor,*

W. Cant.

Concerning Cottages.

AND for the future, I pray, let not the *Town* ſo much as begin to lay the Foundation of any *Cottage* or any other *Houſe* whatſoever in any Place, but ſend me word of it preſently, that I may acquaint the Lords with it, and command a ſtay.

Auguſt 3. 1640.

W. Cant.

Upon

UPON a late Warrant from the Deputy-Lieutenants the Mayor hath freſhly preſſed and ſet out ten new Soldiers. *Coat* and *Conduct*-Money for theſe in their ſeveral Pariſhes was taxed upon all Privileged Perſons, not only Stationers, Apothecaries, that trade and uſe Merchandize (who are more liable) but upon Doctors, *Clayton*, *Sanders*, *Bambridge*, and all Phyſicians, upon Mr. *Croſſe* our Beadle, on our Butlers, Manciples, Cooks, who are our immediate Servants, and deal not with any Trade. All profeſs themſelves very willing to advance His Majeſty's Service, eſpecially in theſe baſe and broken Times. Yet they hope, by your Grace's Favour, to enjoy the benefit of that Privilege which, being anciently granted to our Univerſity, was of late confirmed by His Majeſty's Charter, and is enjoy'd by the other Univerſity. At my intreaty all of them in a manner have paid; but their humble Suit unto Your Grace is, That hereafter their now Readineſs may not prejudice them, nor be drawn into Conſequence.

Another Breach of the Town's upon the Univerſity's Privilege, by taxing *Coat* and *Conduct*-Money upon Privileged Perſons, yea and upon ſome Doctors of Phyſick.

Oxford, *Aug.* 4. 1640.

Chr. Potter.

UPON the Death of Young *Devall*, whom I made Toll-gatherer in *Oxford* after his Father, I nominated *James Penne*, Manciple of St. *John Baptiſt College* to ſucceed him. This I did by the Advice of the Vice-Chancellor and ſome Heads, who thought him a very fit Perſon for that Place. And I farther order'd, That out of the Profits of the Place he ſhould allow the Poor Widow of old *Devall* Yearly Ten Pounds.

James Penne nominated Toll-gatherer in *Oxford*, *Sept.* 4.

September 4. 1640.

W. Cant.

UPON *Sunday* laſt being *Sept.* 6. there were two Seditious Sermons Preach'd at St. *Mary's*: The one in the Morning by Mr. *Johnſon* of *Magdalen-College*, which was concerning *Univerſal Grace*, and contrary to His Majeſty's *Declaration* in that behalf. The other in the Afternoon in a very bitter way againſt ſome *Ceremonies* of the Church, by Mr. *Wilkinſon* of *Magdalen-Hall*. The Vice-Chancellor gave me notice of theſe by his Letters of *September* 7th. with a Promiſe, that he would ſee them both Cenſured; and I writ back unto him that he ſhould not fail to ſee it done, according to either of their Faults reſpectively.

Two Seditious Sermons by Mr. *Johnſon* and Mr. *Wilkinſon*.

Sept. 11. 1640.

W. Cant.

THE Vice-Chancellor ſends me farther word in his Letters of *September* 14th, That *Wilkinſon*'s Sermon was very Baſe and Factious, and merely intended to make a Party for the *Scots*.

Sept. 14. 1640.

W. Cant.

The Recantation enjoin'd to Mr. *Johnſon.*

THE Vice-Chancellor according to this my Direction convented both the *Delinquents* before the Heads; and, with their Conſent, enjoined them to ſubmit, and make the *Retractations* following, *viz.*

Whereas I *John Johnſon*, Fellow of *Magdalen College*, preaching at St. *Mary*'s upon *Sunday September* 6th in the Forenoon, did unadviſedly throughout my Sermon inſiſt upon the Proof of *Univerſal Redemption* and *Univerſal Grace*, not without ſome bitterneſs againſt the contrary Opinions, hereby diſobeying the *Declaration* and Command of His Majeſty, to the Diſturbance of the Peace of the Church and of the Univerſity, I do hereby acknowledge my Offence, and my Sorrow for it, humbly deſiring, that this my Acknowledgment may be accepted: And I do promiſe for the time to come to conform my ſelf in all humble Obedience to his His Majeſty's ſaid *Declaration*, and always to prefer the publick Quiet and Peace of the Church before any doubtful and diſputable Opinion of mine own.

Mr. *Wilkinſon*'s Recantation refuſed.

Whereas I *Henry Wilkinſon*, of *Magdalen-Hall*, preaching at St. *Mary*'s upon *Sunday September* 6th in the Afternoon, did in ſeveral Paſſages of my Sermon uncharitably and indiſcreetly glance at my *Superiors*, and other conformable Members of the Church of *England*, as at Men *luke-warm* and wanting Zeal, and inclining to favour *Romiſh Superſtitions* and antient *Hereſies*; and alſo did indirectly accuſe the preſent *Condition* of this Church, as if it never fared worſe with good Men, and as if *Goodneſs* were diſcountenanced, diſcouraged, and puniſhed, *&c.* I do hereby unfeignedly confeſs my Errour, and my Sorrow for it: And I do alſo promiſe ever hereafter, both in my Sermons and Diſcourſes in publick and in private, to carry my ſelf with all Obedience and Conformity to the Publick *Government*, being careful to give no juſt *Offence* or Scandal to the *Church*, or my *Superiours*.

Wilkinſon ſuſpended.

Upon the tender of theſe two Submiſſions *Johnſon* recanted according to the Form, and ſo was diſmiſſed; but *Wilkinſon* obſtinately refuſed, and ſo was ſuſpended from all execution of this *Prieſtly* Function within the Univerſity and Precincts thereof, according to the Statute, *(Coram Præfectis) September* 4th.

I am

I am not willing by an *over*-ſtrictneſs to faſten diſcouragement upon Deſert; and yet I cannot but fear on the other ſide what a looſe hand may work, by giving an eaſie way to *Diſpenſations*: Therefore in this Caſe if the *Young Youth* of *Chriſt-Church*, whom you mention, be of ſuch known Deſert, and that he wants but one Term, I ſhall leave him to your ſelf and the Heads: Yet with my earneſt and hearty deſire, That you be very careful in all *Diſpenſations*. And I pray, now Term is beginning, be as careful for the upholding of all *Exerciſes*, and all *Diſcipline* there; and eſpecially the *Examinations* and the *Manners* of the Younger Sort. For if any thing prove to be amiſs in theſe broken Times, both you and I ſhall be ſure to hear of it, and perhaps where we would not.

A Son of Dr. *Fell*'s diſpenſed with for one Term to proceed Batchelor of Arts.

Lambeth, October 7.
1640.

W. Cant.

SIR,

IN the end of Dr. *Frewen*'s ſecond Year, he had obſerved how in the great and uſeful Buſineſs of the Examinations of Proceeders, there might be a *Colluſion*; (though as yet he thought it was never practiſed:) He ſent me word of it, and withal propoſed this way of Remedy. The *Colluſion*, which he feared might be, was by plotting before-hand between the *Examinants* and the *Candidates*, which by which ſhould be examined, and conſequently each *Candidate* might eaſily know upon what *Queſtions* he ſhould be examined, and provide accordingly. The Remedy which he propoſed againſt this was, (and he practiſed it the laſt Term of his Office,) That the *Candidates* ſhould be examined in ſuch Order as the *Proctor* ſhould rank them in a Paper to be ſet up over the Seat (where the *Examinants* ſit in the School) every day immediately before the Exerciſe begins. By this means the *Candidates* being uncertain where they ſhould pitch, muſt either tamper with all three *Examiners*, or run a very great hazard of miſſing their end, if they ſhould apply themſelves but to one only. This *Remedy* I did then approve, and your Predeceſſor put it in practice. And I deſire you heartily to ſpeak with him about it, and to purſue it with all Care and Diligence; and not to ſuffer that Exerciſe, which will bring ſo much preſent Honour to the Univerſity, and ſo much future Benefit to the Church, either to fail or to be abuſed by any *Colluſion* whatſoever.

Examinations to prevent *Colluſion* in them. A Branch of my Letters to the Vice-Chancellor.

Lambeth, October 16.
1640.

W. Cant.

The

The Vice-chancellor's Anſwer to this Paſſage about the Examinations.

THE laſt Week I was preſent, and both the *Proctors*, at both the Days of *Examinations*. The School was full; and the Invention will be of ſingular uſe for the encouragement of Studies, the honour of Learning, and the diſcountenancing of Ignorance. So that now the Church is more like to flouriſh with Peace, as well as Learning, when it ſhall be freed from thoſe ignorant bold *Bayerds*, which firſt break into it by *Symony*, and after diſorder it by *Faction*. I will therefore have an eſpecial Eye to the *Exerciſe*, and either my ſelf or the *Proctors* be uſually there.

Octob. 19. 1640.

Chr. Potter, Vice-Chan.

The Room before the Convocation-houſe fitted for Courts, *&c.*

THE *Outer Room* before the Convocation-Houſe is now handſomly fitted both for our Courts, and for the Meeting of the Heads, with a general Approbation and ſmall Charge.

Octob. 26. 1640.

Chr. Potter.

Night-Walks the Vice-Chancellor's care.

I Have already gather'd a pretty Purſe of *Mulcts* from *Taverns* and ſuch Places in my Night and Day Walks, and mean to continue the Courſe: Though I doubt not that ſome of our *back Friends* in Parliament will give us but little Thanks: Some there, perhaps many, rather deſiring we ſhould be guilty, that they might with more colour uſe us as they did the *Monaſteries*. God preſerve this miſerable Nation from *Sacrilege* and *Atheiſm*: To which I ſay *Amen*.

I hang'd up laſt Week this fair and ſhort *Monition* following at the Door of the *Congregation*; and it hath already brought in many *Miniver-Hoods*, and will in ſhort time prevail (I hope) with all, without any word or murmur of Contradiction.

Vetuſtiſſima hujus Univerſitatis Conſuetudo eſt, ut Magiſtri Regentes, toto Regentiæ ſuæ tempore in omni Conventu Academico, præcipue vero in Congregationibus & Convocationibus, Caputiis ex Minuto-vario (vulgo Miniver*) & non ſericis, induti interſint. Atque ideo D. Vicecancellarius monet omnes & ſingulos Magiſtros Regentes, & inſuper Collegiorum Aularumq; Decanos, ſeu Præſentatores, ut hujus Conſuetudinis & Juramenti ſui memores in poſterum Caputio Ordini ſuo & huic Domui competente, huc ſemper accedant: Sub pœna in* Statutis *præſcripta.*

Octob. 26. 1640.

Ch. Potter.

Non

My Letters to the Univerſity the fourth time, when I ſent the Manuſcripts.

NON datur ſcribendi otium; hoc tamen quale quale eſt arripio lubens, ut panca ad vos tranſmittam: Adhuc (florentes Academici) Tempora adſunt pluſquam difficillima, nec Negotia, quæ undiq; urgent, faciliora ſunt. Quin & quo locores Eccleſiæ ſint, nemo non videt. Horum Malorum fons non unus eſt: Unus tamen inter alios furor eſt eorum, qui ſanam Doctrinam non ſuſtinentes (quod olim obſervavit S. Hilarius) *corruptam deſiderant. Inter eos, qui hoc æſtro perciti ſunt, quam difficile ſit vivere mihi plus ſatis innoteſcit, cui (Deo gratias) idem eſt vivere & Officium facere.*

Sed mittenda hæc ſunt. Nec enim, quo fata ducant, datur ſcire, nec mitiora redduntur tempora, aut tutiora querimoniis. Interim velim ſciatis me omnia Vobis fauſta & fælicia precari, quo tuti ſitis fæliceſque, dum hic inter Sphæras ſuperiores Stella cujuſlibet magnitudinis, vix motum ſuum tenent, aut præ nubium craſſitie debile lumen emittunt.

Dum ſic fluctuant omnia, ſtatui apud me in tuto (id eſt, apud vos ſpero) Manuſcripta quædam temporum priorum monumenta deponere. Pauca ſunt, ſed prioribus ſimilia, ſi non æqualia. Et talia, quæ, non obſtantibus temporum difficultatibus, in uſum veſtrum parare, non deſtiti----Sunt vero inter hæc Hebraica ſex, Græca undecim, Arabica triginta quatuor, Latina viginti & unum, Italica duo, Anglicana totidem, Perſica quinq; quorum unum, folio digeſtum ampliori, Hiſtoriam continent ab orbe condito ad finem Imperii Sarracenici, & eſt proculdubio magni valoris. Hæc per vos in Bibliothecam Bodleianam *(nomen veneror, nec ſuperſtioſe) reponenda, & cæteris olim meis apponenda cupio, & ſub iiſdem legibus, quibus & priora dedi. Non opus eſt multis donum hoc noſtrum nimis exile ornare, nec id in votis meis unquam fuit. Hoc obnixe & quotidie à Deo. O. M. ſummis votis peto, ut Academia ſemper floreat, in eâ Religio, & Pietas, & quicquid Doctrinam decorare poteſt, in altum creſcat, ut tempeſtatibus, quæ nunc omnia perflant, ſedatis, tuto poſſitis & vobis & ſtudiis, præ omnibus Deo frui: Quæ vota ſemper erunt,*

Dat. ex Ædibus noſtris
Lambeth. Nov. 6.
1640.

Fideliſſimi & amantiſſimi
Cancellarii veſtri,
W. Cant.

Æternum Reverendiſſime Cancellarie,

QUænam hæc lucta indefeſſa virtutis & prementium Anguſtiarum? Duni nutat orbis, nictantq; Stellæ, Academiam firmare cogitas, unicam illuſtrare Academiam; ſecurus tui, de nobis ſollicitus. Prioribus Manuſcriptis, ingenti labore & pretio comparatis novam accumuliſti meſſem; Pari linguarum varietate, argumentorum pondere, & exemplarium raritate ſpectabilem, numero quidem octoginta & unum Volumina, quæ Pari fide

& gratitudine ſancte cuſtodiemus, caſte verſabimus. Occurrit hos libros intuentibus vox plurimum diverſa, unus tamen hic ſenſus, Te muſis eſſe muſam, & almæ Academiæ Altorem inexhauſtum. Fuere hæc temporis ante acti monumenta, ſederunt Tui. Theſaurum hiſtoricum nobis nunc tranſmittendo, meruiſti Hiſtoriam; duplicat enim eximii hujus beneficii charitatem tumultuoſa rerum præſentium difficultas; quæ cum ægre permittat ſcribendi otium aut legendi, loquendi otium aut tacendi inſuperabili veſtræ benefaciendi ſolertiæ locum & conſilii ſpatium relinquit. Quicquid in ſinum Academiæ congeris, in tuto collocatum exiſtimas; opinamur & nos extra fortunam id eſſe poſitum; non quia nobis datur, ſed quia datur, quia merces tantorum operum immortali ciſta reconditur. Nos interim quia in ſpem Eccleſiæ nutrimur, ejuſdem fato convoluimur: Seminario non parcet manus, quæ odit hortum, & minatur Hortulano. Si in lubrico ſtet ille, venerandiſſimus ille, quo rectior non ſtat regula, quo prior eſt corrigenda Religio, num ulla erit nobis ſub umbra tua latentibus fiducia? Certe ſine Eccleſia, ſine Te, ſalutem ſperare non poſſumus: Solatium nolumus, non tenet nos incolumitatis noſtræ tam turpis avaritia, tam puſillanimis complacentia. Eia lubentiores pereamus omnes, quam vivamus hanc mortem, ex arbitrio pendere furentium. Poſtquam ſupervenit infælix ille dies, quando nihil erit inviſius fideliſſimis Dei Miniſtris, nihil periculoſius innocentiâ, & vitio vertetur nimia integritas, nimium vixiſtis. Malum iſtud, quod piget ominari, longe avertat Deus, & populatorem compeſcat furorem qui ſedat fluctus marinos. Nobis ad latus tibi claudendum ſtipante ſatellitio prompta ſunt mens ac membra: Sed mens per omnia intervalla præſentior. Hac ergo validiſſima ſuperiorum agmina, denſaſque votorum Phalangas ordinabimus, exercebimus, Prælio committemus; in Cælum acriter figentes oculum, tendentes manum, de genu pugnantes; ut una cum reliquis Dono-datis, perfruamur hoc dono maximo, Te Datore.

E Domo noſtræ Convocationis, *Novemb.* 10. 1640.

Sanctitatis veſtræ devotiſſima Cultrix, Academ. *Oxon.*

A Search for Arms in Recuſants Houſes.

WIthin the Precincts of the Univerſity I cannot hear of any one *Convicted Recuſant:* Yet I am reſolved to morrow to deſire the Mayor to go along with me to view and ſearch all *Recuſants* Houſes, what Munition or Arms they have.

November 23. 1640.

Ch. Potter.

I Am very glad to hear from you, that you know of no *Convicted Recuſant* in *Oxford:* Yet you ſhall do very well to make the Search which

which you mention. It will be a very good Juſtification both of your ſelf and the Place.

November 27. 1640.

W. Cant.

IN our *Viſit* (Mr. Mayor's and mine on *Tueſday* laſt) of our *Recuſants* Houſes, we found nothing that was like to Arms, only in Mr. *Napper's* of *Holy-Well*, Furniture for one *Light Horſe*, with which he is charged. In other Houſes, (moſt of them poor, mean Perſons, ſeven or eight in all) here a *Piſtol*, and there a *Sword* ruſty, and elſewhere a *Birding-Piece*; ſo we are ſafe enough from them. God keep us from the *Scots*. In that View I found two Convicted: One here below *Eaſt-Gate*, a ſorry labouring *Maſon*. The other, one Mr. *Hunt*, by the Caſtle, a Stranger; ſtaying here only a while in a Houſe of his own, till he can find ſome *Brewer* to take it, being fit for that purpoſe, and ſtanding void.

November ult. 1640.

Ch. Potter.

I Thank you for your Pains in your Search for *Arms* among *Recuſants*, and am glad you find all ſo ſafe, and them ſo unfurniſh'd. As for Mr. *Hunt*, if he be a *Stranger*, the ſooner the Town is rid of him, the better.

For the Confirmation of your *Endowments* upon your *Profeſſors* and *Orators*, you ſhall do well when the great Buſineſſes are more over, (for till then it will not be intended) to move for *Confirmation* in Parliament. And in the mean time it may be very for you fit to prepare a *Bill* by ſome good Council, which may contain them all in one, if it may be.

Confirmation of the Lecturers Endowments by Parliament.

It is true, you write that moſt Colleges have upon *Chriſtmas-day* a *Sermon* and a *Communion* in their private Chapels, and by that means cannot come to the publick Sermon of the Univerſity at *Chriſt-Church*. And whereas you write farther, that ſome have wiſhed, that in regard of this the Morning Sermon for the Univerſity might be put off to the Afternoon (as it is upon *Eaſter-day* for the like occaſion) I for my part think the motion very good, it being a day of *Solemn Obſervation*. Yet I would have it propoſed to the Heads, and then that which you ſhall do by publick Conſent ſhall very well ſatisfie me.

Chriſtmas-day's Morning Sermon put to the Afternoon.

This was concluded by a general conſent of the Heads, *Decemr* 7th. 1640.

Lambeth, Dec. 4. 1640.

W. Cant.

Mr.

The Cenſure of Mr. *Wilkinſon*'s Sermon complained of in Parliament.

MR. *Wilkinſon* complained in Parliament againſt the Vice-Chancellor, for Cenſuring of his Sermon. The Vice-Chancellor, according to the Command of the Committee for Religion in the Houſe of Commons, ſent up the Copy of *Wilkinſon*'s Sermon, and his *Exceptions* againſt it upon *Tueſday December* 8th, the time appointed for the *Committee*. But the Carrier's late coming in hindred the delivery for that time; but it was deliver'd the next Morning by Dr. *Baylie*.

W. Cant.

No Univerſity-Man ſuſpected of Popery.

WHereas upon Enquiry made by Dr. *Frewen*, late Vice-Chancellor of *Oxford*, in two ſeveral Aſſemblies of the Heads of Houſes there, none of them could inform him of any Univerſity-Man, whom he knew or probably ſuſpected to be a *Papiſt*, or Popiſhly affected: Notwithſtanding which Care of the *Governors*, and clearneſs of the *Univerſity*, it could not be avoided but ſome Perſons ſuggeſtions ſhould be put up to the *High Court* of Parliament, as if *Maſs* were ordinarily ſaid in the Univerſity, and frequented by *Univerſity*-Men, without any Controll of the *Governors* there.

We therefore the preſent *Vice-Chancellor* and the *Heads* of Houſes, for the better clearing of our Univerſity from ſuch foul *Imputations*, have thought fit under our Hands to teſtifie, That we are ſo far from conniving at the *Celebration of Maſs* here, or knowing of any ſuch Matter, that we neither know, nor can probably ſuſpect any *Member* of our Univerſity to be a *Papiſt*, or *Popiſhly* addicted.

In witneſs whereof we have Subſcribed, Decem. 4. 1640.

Chriſto. Potter, *Vice-Chancel.* Oxon.
Nat. Brent, *Præſect. Coll. Mert.*
Ro. Kettle, *Preſident of* Trin. Coll.
Jo. Prideaux, *Rector Coll.* Oxon & *S. T. P. Regius.*
Jo. Wilkinſon, *Aul. Magd. Princ.*
Samuel Radclif, *Coll. Æt. Naſ. Princ.*
Jo. Tolſon, *Coll. Oriel. Præpoſ.*
Paul Hood, *Rector Coll. Lincoln.*
A. Frewen, *Preſ. Coll. Magd.*
Rich. Baylie, *Præſid. S.* John.
Tho. Clayton, *Coll. Pembr. Magr. Med. Prof. Reg.*
Tho. Lawrence, *Magiſt. Coll. Bal.*
Fran. Manſel, *Coll. Jeſu Princ.*
Tho Walker, *Univerſit. Mr.*
Gilbert Sheldon, *Ward. of All-Souls Coll.*
Daniel Eſcott, *Ward. of Wadh. Coll.*
Guil. Strode, *Eccl. Chriſt. Subdec.*
Adam Airay, *Princip. of Edmond-Hall.*
Ro. Newlin, *Præſ. Coll. Corp. Chriſt.*
Rich. Zouch, *Aul. All. Princip.*
Philip. Parſons, *Aul. Cervin. Princip.*
John Saunders, *Aul. Mar. Princ.*
Degory Wheare, *Princ. Glouc. Hall.*
P. Allibond, *Profl. Sen.*
N. Greaves, *Profl. Jun.*

The other Heads of Houſes were not in Town when this was Subſcribed.

Reſignation of the Chancellorſhip, in a Letter to the Univerſity.

MY Preſent Condition is not unknown to the whole World, yet by few pitied or deplored; The righteous God beſt knows the Juſtice of my ſufferings, on whom both in life and death I will ever depend: the laſt of which ſhall be unto me moſt welcome, in that my life is now burdenſome unto me, my mind attended with variety of ſad and grievous thoughts, my ſoul continually vexed with anxieties and troubles, groaning under the burden of a diſpleaſed Parliament, *my name aſperſed and groſly abuſed by the multiplicity of Libellous Pamphlets, and my ſelf debarred from wonted acceſs to the beſt of Princes, and it is* Vox Populi *that I am* Popiſhly affected. *How earneſt I have been in my Diſputations, Exhortations, and otherwiſe to quench ſuch ſparks, leſt they ſhould become Coals, I hope after my death you will all acknowledge; yet in the midſt of all my afflictions there is nothing more hath ſo nearly touched me as the remembrance of your free and joyful acceptance of me to be your* Chancellor, *and that I am now ſhut up from being able to doe you that Service which you might juſtly expect from me. When I firſt received this honour I intended to have carried it with me to my Grave; neither were my hopes any leſs, ſince the Parliament (called by his Majeſties Royal Command) committed me to this Royal Priſon. But ſith (by reaſon of matters of greater conſequence yet in hand) the Parliament is pleaſed to procraſtinate my Tryal, I doe hereby as thankfully reſign my Office of being Chancellor, as ever I received that Dignity, entreating you to Elect ſome Honourable Perſon, who upon all occaſions may be ready to ſerve you; and I beſeech God ſend you ſuch an one as may do all things for his glory, and the furtherance of your moſt famous Univerſity. This is the continual Prayer of,*

Tower, June 28. 1641.

Your dejected Friend and Chancellor,

Being the laſt time I ſhall write ſo,

W. Cant.

FINIS.

AN ANSWER TO THE SPEECH OF The Right HONOURABLE WILLIAM Lord Viſcount *Say* and *Seal*, *&c.* SPOKEN IN PARLIAMENT,

Upon the BILL about

BISHOPS POWER in CIVIL AFFAIRS,

AND

COURTS of JUDICATURE, *Anno* 1641.

By the Moſt Reverend

WILLIAM LAUD Arch-Biſhop of *Canterbury*,

Then Priſoner in the *TOWER*.

Non appoſui ultimam manum,

W. CANT.

ANSWER

TO

SPEECH

OF

The Right Honourable

WILLIAM

Lord Viscount [illegible] and Earl [illegible]

SPOKEN IN

PARLIAMENT,

Upon the BILL above

BISHOPS POWER in CIVIL AFFAIRS,

AND

COURTS of JUDICATURE, Anno 1641.

Arch-Biſhop *LAUD*'s

ANSWER

TO THE

Lord *SAY*'s SPEECH

Againſt the

BISHOPS.

THIS Speech is ſaid to have done the *Biſhops*, their *Calling*, and their preſent Cauſe a great deal of harm, among the *Gentry*, and divers ſober-minded Men: and therefore I did much wonder that ſo many learned Biſhops, preſent in the Houſe to hear it, ſhould not, (ſome of them) being free and among their Books, ſo ſoon as it was printed, give it Anſwer, and ſtop the venom which it ſpits from poyſoning, ſo many at leaſt, as it's ſaid to have done; eſpecially *that Biſhop* who ſtands named in the Margin, and againſt whom in particular the Speech was in part directed, ſhould (as I conceive) to vindicate himſelf, as well as the Cauſe, have taken this task upon him. But ſince I ſee all Men ſilent, and the Speech go away in triumph, as if it were unanſwerable truth, though the *Bill* be now paſt, and the *Biſhops* with their Votes caſt out of the Houſe, and from all *Civil* Employment, yet I thought it fit, if not neceſſary, to call this Speech to an account in every paſſage, and with all due reſpect approve what is juſt, and give the reſt ſuch an Anſwer as it deſerves. And though you may think this Anſwer comes too late, as indeed it doth to remedy the preſent Evil, yet I have thought fit to go on with theſe my Endeavours, that if theſe miſerable diſtracted times have an end (which I have no hope to live to ſee) the Errours of this Speech may appear, and the Biſhops perhaps recover their ancient Rights. If not (as I confeſs 'tis very hard in *England*) that yet the World may ſee how unjuſtly they ſuffer'd, and with what miſguided Zeal this *Lord* hath fallen upon the Church, as indeed he hath done in all kinds. And I pray God ſomething fall not therefore upon Him and His. The Speech then begins thus:

My Lords,

I ſhall not need to begin as high as Adam *in anſwer to what hath been drawn down from thence by a* * Biſhop *concerning this Queſtion, for that which is pertinent to it, will only be what concerns Biſhops, as they are* Miniſters of the Goſpel: *What was before, being of another Nature, can give no Rule to this.*

* The Biſhop of *Lincoln.*

Whether this Reverend Biſhop, now *Lord Arch-Biſhop of York*, did begin his Speech as high as *Adam*, I cannot tell, nor what proof he made after ſuch beginning; for I was committed long before this Speech was made: but if he did bring it down from *Adam*, I think there may be good Reaſon for it. For it will appear, for the two thouſand years before the Law, and for two thouſand years more under the Law of *Moſes*, that the Prieſts, eſpecially the High and Chief Prieſts, did meddle in all the great Temporal Affairs, which fell out in their times.

And firſt for the time before the Law, 'tis manifeſt, and receiv'd by all Men, that the † *Primogenitus*, the Firſt-born was Prieſt, and the Firſt-born in the Prime and Leading Families, were as the *Chief-Prieſts* in their ſeveral Generations: and 'tis more than abſurd to think that all theſe Prime Men in their ſeveral Families firſt, and Tribes after, being Prieſts, ſhould be eſtranged from all their *Civil* and *Temporal* Affairs, and leave them in the hands of Younger and Weaker Men. And as before the Law there is no expreſs Text for this their forbearance to help to manage Civil Affairs, ſo neither can there any ſufficient Reaſon be given why they ſhould abſtain. Neither did they. For inſtance, *Abraham* was a Prieſt, and a great one, for he was a *Patriarch*, *Heb.* 7. 4. And his Prieſthood appears in that he was the firſt Miniſter of the Sacrament of *Circumciſion*. *Gen.* 17. 23. and yet he managed his Family, and trained up his Servants in that which is moſt oppoſite to the Prieſtly Function, even for War. Nay took them, and went in Perſon againſt five Kings, and redeemed his Kinſman *Lot* by the Sword, *Gen.* 14. 14, 16. And *Melchiſedeck*, who is expreſly called the Prieſt of the high God, was *King of Salem* alſo: a King and a Prieſt too, ſo both capable by one Perſon. And as he received Tythes as a Prieſt, ſo no doubt can be made but he ordered and governed Civil Affairs as a King. Before theſe *Noah* was a Prieſt, and offered Sacrifice, *Gen.* 8. 20. and yet all the great care and trouble of building the *Ark*, and managing the preſervation of the whole World, was committed to him by God himſelf, and undertook by him, *Gen.* 6.

† Sacerdotium erat ante Legem, apud Colentes Deum, ſecundum humanam determinationem, qui hanc dignitatem Primogenitis attribuebant. *Tho.* 1. 2. q. 103. *à* 1. *ad* 3.

Ante tempus veteris Legis non erant determinati Miniſtri divini Cultûs, ſed dicitur, quod Primogeniti erant Sacerdotes, qui duplicem portionem accipiebant. *Tho.* 2. 2. q. 87. *à* 1. *ad* 3.

And it is irrefragably manifeſt by the Lord's Commands to Moſes, *that he ſhould take the Levites inſtead of the Firſt-born*, Numb. 3. 45. *Why inſtead of the Firſt-born, if the Firſt-born did not perform the Publick Service of the Lord before that time?*

Gen. 14. 18. Heb. 7. 1.

Under the Law the Caſe comes under fuller and clearer Proof. And in the firſt entrance *Moſes* himſelf was *Sacerdos Sacerdotum*, the Man that conſecrated *Aaron*, *Exod.* 40. 13. and after reckon'd with *Aaron* among the Prieſts of God, *Pſal.* 99. 6. and yet the whole Princely Juriſdiction reſided in him all his days. But God commanded him

Levit. 8. 1.

to

to ſettle the Prieſthood upon *Aaron*, to teach the World that few Men's Abilities were fit for the Heighth of both thoſe Places, ſince *Moſes* himſelf was order'd to ordain *Aaron*, and divide the Burthen. After this diviſion the High Prieſt did meddle in *Civil Affairs*, even the greateſt, as well as *Moſes* continued his Care of the Synagogue. In the numbering of the People for War, a thing of ſole *Imperial* Cogniſance, if any, *Aaron* was joined in Commiſſion with *Moſes* by God himſelf, to number them by their Armies; and they did it, *Numb.* 1. 3. 17. 44. In the ordering of the Standards and Enſigns of the Children of *Iſrael* in their removes from place to place, God's own Command came alike to *Moſes* and *Aaron*, *Numb.* 2. 1, 2. the Silver Trumpets to call the Aſſemblies of the People together did belong to *Moſes*, the People had nothing to do with them; nor might they tumultuouſly aſſemble, but orderly, as the Sound of the Trumpets directed them; but the Prieſts, *the Sons of Aaron* were to ſound them, *Num.* 10. 8, 9, 11. And this Duty lay upon them as well when they went to War, as when they ſacrificed. In the Survey of the Land of Promiſe *Aaron* was intereſſed as well as *Moſes:* And this appears plainly, Firſt, in that when the *Spies* (all ſave *Joſhua* and *Caleb*) had brought up an evil Report upon the Land, the People fall into a Murmuring, and were as mad againſt *Aaron* as againſt *Moſes*, *Numb.* 14. 2, 5. Secondly, becauſe when the Land of Promiſe came to be divided among the Tribes, no Spiritual buſineſs was it, and yet in the Commiſſion which *Moſes* gave for the ſolemn Diviſion of the Land, both to *Reuben*, *Gad*, and the half Tribe of *Manaſſes* on the one ſide of *Jordan*, and on the other ſide to the other Tribes, and to all the Princes of the ſeveral Tribes of *Iſrael*, *Eleazar* the Prieſt was firſt and principal, *Numb.* 32. 2, 28. & 34. 17. even before *Joſhua* himſelf: and that not only here during *Moſes* his life, but even after, at the actual Diviſion of the Land to every Tribe, though *Joſhua* was then the Leader of the People, *Joſh.* 19. 51. In the great Murmuring of the People at *Kadeſh*, for want of Water, which was like enough to break out into an Inſurrection, the Commiſſion which God himſelf gave out to gather the Aſſembly together, and to ſatisfie the People with Water out of the Rock (a harder thing for *Moſes* to do when he looks upon the People, than for God when he looks upon the Rock) went jointly to *Moſes* and *Aaron*, *Numb.* 20. and they performed it accordingly.

Thus far it went, and in all theſe great Particulars in *Aaron*'s Life time; as if God would give a pattern in the firſt High Prieſt under the Law, what his Succeſſours in ſome Caſes might, and in ſome muſt do in great and Civil Affairs. And not ſo only, but to inſtruct the Succeſſours of *Moſes* alſo what value they ſhould put upon *Aaron* and his Succeſſours, if they will follow the way which God himſelf preſcribed, and which hath been taken up and followed in all well govern'd Kingdoms, as well *Chriſtian* as *Heathen*, till this very time that this ignorant boiſterous *Faction* hath laboured to bear ſway, as a *learned *Country-Man* of ours hath obſerved. And therefore though God ſet the pattern in *Aaron*, yet he continued it farther, to ſhew (as I conceive) that his Will was it ſhould continue. For no ſooner was *Aaron* dead, but his

* *They would have Clergy-Men not admitted, or very ſparingly to Matters of State, contrary to the practice of all well govern'd Common-wealths and of our own till theſe late Years.* Geo. Cranmer, *Epiſt. to Mr.* Hooker. *p.* 13.

Son *Eleazar* ſucceeded in all thoſe great Civil employments, as well as in the Prieſthood. For when the People of *Iſrael* were come into the plain of *Moab* near *Jerico*, and were ready to enter into the Land of Promiſe, God himſelf joyned *Eleazar* with *Moſes* for the numbring of all the People that were found fit for War, which they were to expect at their entrance into *Canaan*, *Numb.* 26. 1, 3. In the difficult point of Inheritance for the Daughters of *Zelophehad*, when they came and demanded right of *Moſes*, their demand was made to him and *Eleazar*, and the Princes of the Congregation, *Numb.* 27. 2. which they would not have done had not *Eleazar* had a Vote in that Judicature with *Moſes* and the *Princes*. And no leſs than God himſelf commanded *Moſes* to declare *Joſhua* to be his Succeſſour in the preſence of the Congregation, *Joſh.* 17. 4. And orders farther that *Joſhua* ſhall ſtand before *Eleazar* the Prieſt, and that *Eleazar* ſhall ask *Counſel for him after the Judgment of Urim before the Lord.* Numb. 27. 18, 19, 23. Now I would fain know of *this Lord*, whether *Eleazar* might give *Joſhua* the Counſel which he asked of God for him. If he might not, why did God appoint him to ask it for *Joſhua?* If he might, then he might give Counſel in *Temporal* Affairs, for ſo runs the Text about the War to be had with the *Canaanites*. *At Eleazar's word they ſhould go out, and at his word they ſhould come in, both Joſhua and all the Children of Iſrael.*

Phineas the Son of *Eleazar*, but Prieſt too, though not High Prieſt till after his Father's Death, was employed by *Moſes* in the War againſt the *Midianites*, *Numb.* 31. 6. and the Trumpets put into his Hands. After the Victory over them, the Captains and the Spoil were brought to *Moſes*, *Eleazar*, and the chief Fathers of the Congregation to divide them, *v.* 12, 26. and an expreſs Law ordained, that if there be a *matter too hard for them in Judgment*, (I pray mark it, 'tis *between blood and blood, between plea and plea, between ſtroke and ſtroke*; theſe are no *Eccleſiaſtical* Matters, I trow,) that they ſhould go unto *the Prieſts, the Levites, and to the Judges that ſhall be in thoſe days*, *Deut.* 17. 8, 9. and he that will not *hearken unto the Prieſt and Judge ſhall die*, v. 12. Was the Prieſt here excluded from all *Temporal* affairs? Nay, was he excluded from any, when his Judgment was required *between Blood and Blood?* Nay, the *Geneva* Note adds here, * *that the Judge was to give Sentence as the Prieſts counſel him by the Law of God*; which gives the Prieſt a greater power than the Judge, ſince he was to follow the Prieſt's Direction, and † Dr. *Raynolds* tells us very learnedly, that this Law was made to eſtabliſh the higheſt Court of Judgment among that People, in which all harder Cauſes both *Eccleſiaſtical* and *Civil* ſhould be determined without farther Appeal. When the People made War and came nigh unto the Battle, the Prieſt was to approach and ſpeak unto them; and when he had done, the Officers were to ſpeak to them likewiſe; which muſt needs imply that the Prieſts which were preſent were not ſtrangers to ſome at leaſt of the Counſels of the War, *Deut.* 20. 2, 5. and the whole Law, the *Judicial* as well as the reſt, was delivered by *Moſes*, after he had written it, unto the Prieſts the Sons of *Levi*, and unto all the *Elders of Iſrael*, Deut. 31. 9. ſo was the Prieſt truſted with the Cuſtody and in the diſcuſſing of the Law, and (as is before mentioned.)

* Annot. in Deut. 17. 9.

† *Confer. with* Hart, *c.* 6. *Diviſ.* 2. *p.* 203.

mentioned.) *Eleazar* had his Hand in diſtributing the Land of *Canaan* to the ſeveral Tribes, as well as *Joſhua*, and the other Elders of *Iſrael*, *Joſh.* 14. 1.

Nay though this were not ordinary and uſual; yet *Eli* was ſo far truſted with and employed in *Temporal* Affairs, as that being High Prieſt, he was alſo *Judge over Iſrael* fourty Years, 1 *Sam.* 4. 18. and after him *Samuel* a Levite Judged *Iſrael*, and no Man better. Yea, and after the Captivity of *Babylon* alſo, for well near five Hundred Years, the Prieſthood had the greateſt Stroke in the Government; as under the *Maccabees*, and they did all that belonged unto them very worthily, and it pleaſed God to make that Family very victorious. After *Samuel*, when that People had Kings to Govern them, in that great and moſt unnatural Conſpiracy of *Abſalom* againſt his Father *David*, in that great diſtreſs, *Huſhai* was ordered by *David* to return and mix himſelf with the Counſels of *Abſalom*, and to impart all things to *Zadoc* and *Abiathar* the Prieſts, that by them and their Sons, *David* might come to know what was uſeful or neceſſary for him to do, 1 *Sam.* 15. 27. 32. 35. and *Huſhai*'s making no ſcruple nor reply to this, makes it clear that *Zadoc* and *Abiathar* were formerly truſted with *David*'s Counſels, and that *Huſhai* had obſerv'd them to be prudent and ſecret. And when *David* was old, he called a kind of *Parliament* for the ſettling his Son *Solomon* in the Kingdom. To that great Aſſembly he gathered together all the Princes of *Iſrael*, with the Prieſts and the Levites, 1 *Chron.* 23. 1, 2. ſo far was he from turning their *Votes out of the Houſe* of that great Conſultation, that Six Thouſand of them were by the Wiſdom of that Senate made Officers and Judges throughout the Kingdom, *v.* 4. and this was done on both ſides of *Jordan* in all buſineſſes of the Lord, and in the Service of the King, 1 *Chron.* 26. 30, 32. In the beginning of *Solomon*'s Reign, *Abiathar* the High Prieſt was in all the great Counſels of that State, but falling into the Treaſon of *Adonijah*, he was deprived by *Solomon*, and *Zadock* made High Prieſt in his Room, 1 *King.* 2. 27, 35. And when *Jehoſaphat* repaired the decays of that State, he ſet the Prieſts and the Levites in their right places again, according to that Law in *Deut.* 17. 8, 9. and reſtored to them that Power in Judicature which was by God's appointment ſettled in them, 2 *Chron.* 19. 8. And that he had relation to that Law is manifeſt, becauſe he pitches almoſt upon the ſame words, *v.* 10. as *Dr. *Reynolds* hath obſerved before me. And *Jehoiada* the High Prieſt was the preſerver of *Joaſh*, the right Heir of the Crown, againſt the Uſurpations of *Athaliah*; and when he had ſettled him in his Kingdom, though not without Force of Arms, and they alſo ordered by *Jehoiada*, 2 *Chron.* 23. 8. he was inward in his Counſels, and was ruled by him in his Marriage, 2 *Chron.* 24. 2. and he died with this Teſtimony, that this young King *did that which was right in the ſight of the Lord, all the days wherein Jehoiada* inſtructed him, 2 *King.* 12. But after his Death you may read what befel *Joaſh*, 2 *Chron.* 24. In all the Conduct of this People out of *Egypt*, in which many Temporal Buſineſſes did occur, *Aaron* was joyned with *Moſes* in and through all. *Thou leadeſt thy People like ſheep* (ſaith the Prophet, *Pſal.* 77.) *by* or *in the Hand of Moſes and Aaron.* The Prophet *David* was a great Shepherd himſelf, and

* *Conf. with* Hart, *c.* 6. *Diviſ.* 2. *p.* 203.

and knew very well what belonged to *leading the People*; and you ſee he is ſo far from ſeparating *Aaron* from *Moſes* in the great work of leading the People, that though they be two Perſons, and have two diſtinct Powers, yet in regard the one is ſubordinate and ſubſervient to the other, they are reputed to have but *one Hand* in this great Work. And therefore in the *Original*, and in all the Tranſlations which render it, 'tis ſaid *in Manu*, not *in Manibus*, in the Hand, not in the Hands, of *Moſes* and *Aaron*. So neceſſary did God in his Wiſdom think it, that *Aaron* ſhould be near about *Moſes* in the Government of his People. And as the Prieſts and Levites were great Men in the great *Sanhedrim* at *Jeruſalem*, ſo were two of them ever in all the leſſer *Sanhedrims* in the ſeveral Cities of every Tribe, for ſo † *Joſephus* witneſſes expreſly, that two of them were ever allotted to each Magiſtracy. *Jeroboam*'s Sin it was, and a great one, to make the loweſt of the People Prieſts, 1 *King.* 12. 13. and I pray God it be not the Sin of this Age to make the Prieſts the loweſt of the People.

† Oppidatim præſint ſeptem viri probatæ virtutis & juſtitiæ cultores: ſingulis Magiſtratibus attribuantur duo Miniſtri de Tribu Levitica. *Joſeph.* l. 4. Antiq. c. 8.

So by this I think it appears, that nothing of like Antiquity can well be more clear, than that four thouſand years before and under the Law, the *Prieſts*, eſpecially the chief Prieſts did meddle in, and help manage the greateſt *Temporal* Affairs. And this, as this Honourable Perſon cannot but know, ſo I preſume he was willing warily to avoid. For he tells you he ſhall not need to begin ſo high. Not need? And why ſo? Why, it is becauſe (ſaith he) the Queſtion is only what concerns Biſhops as they are *Miniſters of the Goſpel*, and that which was before being of another Nature can give no Rule to this. No Man doubts but this Queſtion in *Parliament* belongs only to Biſhops as they are Miniſters of the Goſpel, nay more particularly than ſo, as they are Miniſters of the Goſpel in the Church of *England* only. For either this muſt be ſaid, or elſe granted it muſt be by this Honourable *Lord*, that the Parliament of *England* takes upon them to limit Epiſcopacy through all the *Chriſtian* World, and to teach all States therein, what they are to do with their Biſhops. And this were as bold a part for the *Engliſh Parliament* to do, as it is for a private *Engliſh-man* to cenſure the *Parliament*. And truly, for my own part, I cannot tell how to excuſe the Parliament in this. For though in the *Act* * now paſt there be nothing enacted but that which concerns Biſhops, and ſuch as are in Holy Orders here, becauſe their Power ſtretches no farther than this Kingdom, yet their Aim and their Judgment is general. And this appears by the Preface of that Act, which runs thus. *Whereas Biſhops, and other Perſons in Holy Orders, ought not to be intangled with Secular Juriſdiction*, &c. *Ought not:* Therefore in their Judgment 'tis *Malum per ſe*, a thing in it ſelf unlawful for any Man in Holy Orders to meddle in, or help manage Temporal Affairs. For though their words be, *Ought not to be intangled* (which as that word *intangled* bears ſenſe in Engliſh, and ſtands for an abſolute hindring of them from the works of their own Calling, I grant as well as they) yet the Act proceeds generally to diveſt them of all Power and Juriſdiction in *Civil* Affairs, whether they be *intangled* with them or not.

* Feb. 15. 164½.

But

But be it ſo, that this Queſtion belongs to Biſhops only as they are Miniſters of the Goſpel, yet why may not the Ancient Uſage before the Law, and the Law of God Himſelf give a Rule to this? For ſure, if they can give no Rule in this, then can they give no Rule to any thing elſe under the Goſpel, that is not ſimply *Moral* in it ſelf, as well as none to Prelates, and their aſſiſting in Temporal Affairs. Which Opinion how many things it will disjoynt both in Church and State is not hard to ſee. Firſt then, I ſhall endeavour to make it appear, that the practice of pious Men before the Law, and the Precept of the Law, can give a Rule to many things under the Goſpel; and then I will examine how, and how far thoſe things may be ſaid to be of another Nature, which is the Reaſon given why they can give no Rule in this.

For the Firſt, *that they can give a Rule*, I hope it will appear very plainly. For in things that are *Typical*, the Type muſt præfigure the Antitype, and give a kind of Rule to make the *Antitype* known: Therefore in *Typical* things no Queſtion is or can be made, but that the things which were under the Law can give a Rule to us *Chriſtians*. Though this bold Propoſition runs univerſally, without excepting things *Typical* or any other. Beſides, the Prieſts had a hand in all Temporal Affairs, and in matters which were no way *Typical*, but meerly belonging to Order and Government, as appears by the Proofs before made. And therefore the *Jews* may be Precedents for *Chriſtians*, which could not poſſibly be if they could give us no Rule. Nor is this any new Doctrine. For that ancient Commentary under the Name of St * *Ambroſe* tells us expreſly, that that which is mentioned by St. *Paul*, 1 *Cor.* 14. 30. is a Cuſtom of the *Synagogue* which he would have us to follow. And as this Doctrine is not new, ſo neither is it refuſed by later Writers, and ſome of them as Learned almoſt as this *Lord*. For that which was ordered, 1 *Chron.* 23. 30. that they ſhould *ſtand every Morning and Evening to thank and praiſe the Lord*, is precedent enough to preſume that the like is not againſt the Law of God. And †*Calvin* ſpeaks it out expreſly. In regard (ſaith he) that God himſelf inſtituted that they ſhould offer Sacrifice Morning and Evening, *inde colligitur*, it is thence collected plainly, that the *Church* cannot want a certain Diſcipline. So here the *Jews* Diſcipline gives an expreſs Rule to us. And it is very learnedly and truly obſerved by a late *Writer* * of Ours. That there is no ſuch Light to the true meaning of Scripture, as the Practice of matters contained in it under the Synagogue, and in the Church afterwards. Now what Light can we poſſibly receive from the Synagogue, if thoſe things which were before can give no Rule to us? Beſides, for ought I know of this *Lord*'s Religion, he may brand all the *Old Teſtament* as deeply as the *Manichees* did of old, or go very near it, if it can give no Rule, and ſo be of no uſe to Chriſtians. † St. *Auguſtine* was of another Mind through all his Books againſt *Fauſtus* the *Manichee*. And ‖ St. *Ambroſe* moſt expreſly, and very frequently recommended this, *tanquam Regulam*, as a Rule to the People. And in this very Caſe of Epiſcopacy, * *Clemens Romanus* tells us, There is a kind

* S. *Ambroſ.* in 1 *Cor.* 14. 30. Traditio Synagogæ eſt quam nos vult ſectari.

† Calv. *in* Act. 3. 1.

* Her. Thorndike, *Epiſtle to the Reader before his Trail of* Religious Aſſemblies.

† *S. Aug. contra* Fauſtum.

‖ *S. Aug. lib. 6. Confeſſ. c. 4.* Veteri Scripta Legis & Prophetarum, tanquam Regulam diligentiſſime commendavit Ambroſius in popularibus Sermonibus.

* Clem. *Ep. ad* Corinth. *p.* 52, 53.

of Parallel between Biſhops, Presbyters and Deacons, in the one, and High Prieſts, Prieſts and Levites in the other Church. And * St. *Jerom* ſpeaks it out, that ſuch as *Aaron* and his Sons, and the Tribe of *Levi* were in the Temple, the ſame are Biſhops, Presbyters and Deacons in the Church of Chriſt. And this they might juſtly challenge to themſelves, and make it a Rule.

* Quod Aaron & filii ejus, atque Levitæ in Templo fuerunt, hoc ſibi Epiſcopi, Presbyteri atque Diaconi vendicant in Eccleſia. S. Hier. *Ep. ad* Evagr.

But 'tis time to proceed to other Particulars. In the Caſe of *Tythes* we find that they were due *Jure Divino*, by Divine Right, to the Prieſts under the Law, and ſome were paid before the Law, no Man doubts; but many will not grant that there is any *Divine Right*, commanding or ordering them to be paid to the Prieſts under the Goſpel. Yet this is undeniable that Tythes have been paid to the Miniſters under the Goſpel, in all or moſt parts of *Chriſtendom*, for many Hundreds of Years together; and God be thanked the Payment continues yet in ſome Places. What was it then, if not *Divine Right*, that gave the Rule to Chriſtians for this kind of Payment, but the Practice before the Law and the Precept under it? Shall we ſay here, as this *Lord* doth, That what was before can give no Rule to this. Now God forbid. The whole Chriſtian World thought otherwiſe.

And whatſoever becomes of the Controverſie about Tythes, yet this is certain, that the Miniſters of the Goſpel ought to have a liberal and free Maintenance. Men, whom they ſerve in and for Chriſt, muſt not open their Mouths too often to preach, and muzzle them whom they ſhould feed. And the Rule for this is given by the Law, for it is written in the Law of Moſes. *Thou ſhalt not muzzle the Mouth of the Ox that treads out the Corn. Doth God take care for Oxen, or ſaith he it altogether for our ſakes? For our ſakes no doubt this is written*, 1 Cor. 9. 9. And yet how many of theſe *Oxen* are poorly ſhuted, and in a manner muzzel'd, is evident enough. How comes this to paſs? How? Why ſurely, the Apoſtle St. *Paul* was utterly deceived here, ask my *Lord* elſe; for he proves this point of their Maintenance, becauſe 'tis ſo written in the Law of *Moſes*, whereas that Law which was before can give no Rule to this.

Again, *The Lord himſelf hath ordained* (ſo ſaith St. *Paul*, v. 14.) *that they which preach the Goſpel, ſhould live of the Goſpel.* Not ſtarve by the *Goſpel*, but live upon it; live plentifully and decently. But by what Rule did the Lord himſelf proceed in this? If his Will had been his Rule, no Rule ſo ſtrait, it could not but have been juſt. But St. *Paul* tells us there, *v.* 13. that God himſelf proceeded by another Rule, *Do ye not know* (ſaith he) *that they which miniſter about Holy things, live of the things of the Temple, and they which wait on the Altar are partakers with the Altar?* Οὕτω καὶ ὁ Κύριος διέταξε, ---- *even ſo hath the Lord ordained.* Juſt ſo: That as the Prieſts and Levites under the Law, did wait on the Altar and live by it, ſo muſt they who preach the Goſpel, by the Goſpel. Juſt ſo: Why then, how did the Prieſt under the Law live? 'Tis ſet down at large, *Deut.* 18. 1. *Numb.* 10. 9. and a very full Portion they had, ſo full as that they might have no Inheritance amongſt their Brethren, the *Lord's Portion* which

was

was made theirs was ſo great, yet οὕτω, *ſo* the Lord ordained for the Miniſters of the Goſpel. Preſs this a little farther and 'twill come to the quick. The Prieſts and Levites under the Law, beſides their partaking with the Altar, had the Tythes of all duly paid them. Will not οὕτω reach to this too? If ſo, then 'tis clear in the Text, that the *Lord himſelf* ordained payment of Tythes to the Miniſters of the Goſpel. For he ordained that the Miniſters of the Goſpel, ſhould live of the Goſpel, οὕτω, *juſt as* the Prieſts under the Law did of the Altar. I will not be peremtory in this ſenſe of the Text, yet I would have it well conſidered. And howſoever, that a free and plentiful Certain Maintenance is the Ordinance of the Lord himſelf, is by this Text as clear as the Sun. Now this *Lord* ſhould do well to tell St. *Paul*, that either he miſtook the *Lord*'s *Ordinance*, or if he did not, that then the *Lord himſelf* was miſtaken in ſo ordaining for the Miniſters of the Goſpel, becauſe what was before can give no Rule to this.

Farther yet, you may ſee the Vanity, the Nothing of this bold Aſſertion in other particulars beſide the Caſe of Tything. For if neither the State of Man before the Law, nor the Law it ſelf can give any Rule in things of this kind, to us that live under the Goſpel, then there is nothing in God's Law that can give a Rule to us, but that a Man may remove his *Neighbour's Land-mark*, he may lead the *Blind out of the way*, he may *ſmite his Neighbour* ſo it be ſecretly, he may *marry* in many Degrees of Conſanguinity, and what may he not? For all theſe and many things more are prohibited only in the Law, *Deut.* 27. *Levit.* 18. But that going before can give no Rule to theſe. Now the Apoſtle tells us, 1 *Cor.* 10. 6, 11. *That thoſe things were our Examples, and written for our admonition.* And he ſpeaks of things before and under the Law. And more generally, *Rom.* 15. 4. *Whatſoever things were written aforetime, were written for our Learning.* Now, learn well and certainly we cannot, but by Rule; and therefore moſt manifeſt it is, that thoſe things which were before, can give us Rules, whatſoever is here ſaid to the contrary.

Two things there are which work much with me, why this *Lord* ſhould ſay that the things which were before and under the Law can give no Rule in this: And if not in this, then not in things like to this. The one is the *Power* which Kings have in their ſeveral Dominions over the external Government and Polity of the Church. The *Apoſtle*'s Rule goes in the general only, *Let every Soul be ſubject.* Rom. 13. 1. But the Rule drawn down to particulars is from the the commended Practice of the Kings of *Juda* under the Law. Now if theſe can give us no Rule, then we have none at all brought down to particulars, wherein that Power conſiſts. And here this *Lord* being a known *Separatiſt* from the Church of *England* (as appears moſt manifeſtly by another Speech of his *Lordſhip*'s in Parliament, and printed with this) ſeparates, I doubt, from her Doctrine too, and will not, (could he ſpeak out with ſafety) allow Kings any Power at all in Church Affairs, more than to be the Executioners to ſee the Orders of their Aſſemblyes executed, in ſuch things as they need the Civil Sword. And therefore he doth

wiſely

wisely in his generation, to say, That the things which were before can give no Rule in this.

The other is, that there is of late a Name of Scorn fastned upon the Brethren of the Separation, and they are commonly called *Round-heads*, from their Fashion of cutting close and rounding of their Hair: A Fashion used in * *Paganism* in the times of their Mournings, and sad occurrences, as these seem to do, puting on in outward shew at least a sowr Look and a more severe Carriage than other Men. This Fashion of *Rounding* the Head, God himself forbids his People to practise, the more to withdraw from the Superstitions of the Gentiles. *Ye shall not round the Corners of your Heads*, Lev. 19. 27. This express Text of Scripture troubled the *Brownists* and the rest extreamly; and therefore this *Lord* being a great favourer of theirs, if not one himself, hath thought upon this way to ease their minds, and his own. For 'tis no matter for this Text, nor for their resembling *Heathen* Idolaters; they may *round* their Heads safely, since those things which were before can give no Rule in this. And I do not doubt but that if this World go on, the *dear Sisters* of these *Rattle-heads* will no longer keep silence in their Churches, or *Conventicles*, since the Apostle surely is deceived, where he saith that *Women are not permitted to speak in the Churches, because they are to be under Obedience, as also saith the Law*, 1 Cor. 14. For the Law and those things which were before can give no Rule in this; and therefore they shall not need to go as high as *Adam* to answer this. They shall not need in this, nor we in that of *Episcopacy*, go so high as *Adam*. But yet we may if we will, for so high the *Apostle* goes in this place.

And I thank this *Lord* for that Liberty (if he means so well) that though we need not go so high, yet we may if we list. And this is most certain, that any State *Christian* may receive all or as much of the *Judicial* Law of *Moses* as they please, and find fit for them; and as much of the *Ceremonial* as detracts not from Christ come in the Flesh. And since all Law is a Rule, this could not be done if those Laws being before could be no Rule to us.

This is proof enough (as I conceive) that these things which were before, can give a Rule to us now under the Gospel. My *Lord* thinks not so, for this Reason, Because they are of another Nature.

Secondly,

* *It is evident the* Græcians *did wear long Hair, and therefore* Homer *calls them* Καρηκομόωντας Ἀχαιοὺς, Capite comatos Achivos, L. 2. Iliad. *And* Eustathius, *commenting upon that place, saith, they wear it long at other times, but cut it in the time of Sorrow. And* Achilles *and his Company cut off their Hair, and cast it upon the dead Body of* Patroclus *to cover it.* Homer. *l.* 23. *Il. And at the Funerals of* Achilles, *the* Græcians *are said to shed warm Tears* χείροντ' τε χαιτὰς — *and to have cut their Hair.* Homer. *l.* 24. *Od.*

That the Romans *wore their Hair long, is evident by* Varro, *who saith that Barbers were not known in* Italy *before the year* 454, post U. C. *About that time* Ticinius Menas *brought them in.* Varro, *L.* 2. *de Re Rust. c. ult.*

And that they did cut their Hair at Funerals, is plain in Andreas Tiraquel. — Romani in aliis luctibus quam funerum Capillum Barbamque promittebant. *Annot. in* Alex. *ab* Alex. *l.* 3. *c.* 7. *But then they cut them.*

And when this rounding *went close, indeed it came somewhat near Baldness; which the Jews were likewise forbidden to make upon themselves for the Dead,* Deut. 14. 1. & Jerem. 16. 6.

And as this Rounding of the Head was sometimes a sign of superstitious sorrowing, so was it (with some difference) used as an effeminate and luxurious Fashion. And therefore Ganimedes *were said* περιχοίρεσθαι, circumtondere. Dio. Chrysost. Orat. 2. de Regno. *And Harlots.*

After which manner they say Harlots were cut, ἔθ δὲ πριτρόσχαλον. *And that it was a kind of rounding the Head,* Hesychius in Lexico, verbo σκαφίον. *Which kind of rounding the Hair* Tertullian *mentions* L. de Cultu Fœminarum, c. 8. *and* L. de Pallio, c. 4. *he objects the use of it to his* Carthaginians.

And in some places, this rounding *of the Head was a mark of Servitude and Vassallage, as among the ancient* French, *where the King only and the Heir apparent had* Jus Capilitii, *in token of his Regality, and the rest were* Circumtonsi. Selden, Præfat. *to his Titles of Honour,* Ex Cedreno. *But whether our* Round-heads *do it for Superstition, or for Luxury, or out of any Base and Servile Condition, I cannot tell; though I think there need be little Question, but that many of them are guilty of all three, their Hypocrisy being not a Robe large enough to hide all of them; and some of their* Conventicles *have of late heard ill.*

Secondly, therefore the Reaſon comes to be examined. Wherein I ſhall weigh two things. Firſt, Whether the Law of *Moſes* and the Goſpel of *Chriſt* are things of another Nature, and how far? And Secondly, Whether this be univerſally true, that among things of another Nature one cannot give a Rule to another.

1. For the firſt, I ſhall eaſily acknowledge a great deal of difference between the Law and the Goſpel. They differ in the Strictneſs of the *Covenant* made under either: They differ in the *Sacraments* and *Sacramentals* uſed in either: They differ in the *Extent* and *Continuance* of either: They differ in the *Way* and *Power* of juſtifying a Sinner; and perhaps in more things than theſe. And in theſe things in which they thus differ, and *qua*, as they ſo differ, the Law can give no Rule to Chriſtians; but whether theſe differences do make the Law and the Goſpel things of quite *another Nature*, (which are the words here uſed) I cannot but doubt a little. Firſt, becauſe more or leſs ſtrictneſs doth not vary the Covenant in *Nature* though it doth in *Grace*; * for *Magis & Minus non variant ſpeciem*, More or Leſs in any thing does not make a ſpecifical Difference, and therefore not in *Nature*. And uſe of different *Sacraments* do not make things to be of another Nature, where *Res Sacramenti*, the Subſtance of the Sacrament is one and the ſame. And ſo 'tis here. For one and the ſame *Chriſt* is the Subſtance of *Circumciſion* and the *Paſcal Lamb*, as well as of *Baptiſm* and the *Euchariſt*. For our Fathers under the Law, *did all eat the ſame ſpiritual meat, and did all drink of the ſame ſpiritual drink; for they drank of that ſpiritual Rock that followed them: And that Rock was Chriſt*, 1 Cor. 10. 3, 4. And much leſs, can *Extent* or *Continuance* vary Nature: Not *Extent*; for Fire contained in a Chimny and ſpread miſerably over a City, is one and the ſame in Nature. Not *Continuance*; for then a Father and his Son ſhould not be of the ſame Nature, if the one live longer than the other. And as for the way and Power of *Juſtification*, they difference the Law and the Goſpel, not ſo much in their Nature as in their Relation to *Chriſt*, who alone is our Juſtification, 1 *Cor.* 1. 30. and was theirs alſo who lived under the Law, for both they and we, were and are juſtified by the ſame Faith in the ſame Chriſt.

* *And ſo* Ariſt. *perſues it.* Imperare & parere, non differunt ſecundum Magis & Minus, quia differunt ſpecie. Ariſt. *L.* 2. *Polit. c.* 8.

And this ſeems to me very plain in Scripture. *For to this day* (ſaith the Apoſtle) *the Vail remains upon the Jews in the reading of the Old Teſtament, which Vail is done away in Chriſt, but we all with open Face behold as in a glaſs the Glory of the Lord*, 2 Cor. 3. 14, 18. So one and the ſame *Chriſt* is in the Old Teſtament as well as in the New. Not ſo plainly; but there, though under a Vail. Now *a Vail on and a Vail off*, a dimmer and a clearer ſight in and by the one than by the other, do in no caſe make the things of another Nature.

Again; We find it expreſly written *Gal.* 3. 24. That the *Law was our School-maſter to bring us to Chriſt, that we might be juſtified by Faith. Our School-maſter*; therefore it muſt needs be able to give Rules unto us, or elſe it can never teach us. And the Rules it gives, are very good too, or elſe they can never bring us unto *Chriſt*, that we may be juſtified by Faith; which to do, St. *Paul* here tells us is the End

of the Law's Inſtruction. And this Inſtruction it could not ſo fully give, if this School-maſter were ſo of another Nature as that it could not give us a Rule in this.

Beſides, the *Type* and the *Antitype*, the *Shadow* and the *Subſtance*, howſoever they may be of another Nature if you look upon their Entity, yet in their Relative Nature, as Type and Antitype, Shadow and Subſtance, they are of the ſame Nature, and have mutual dependence either upon other, and give Rules mutually either to other, and a Proof one of another. For a Man may take the meaſure of the Body by the Shadow, and of the Shadow by the Body. And ſo it is between the Law and the Goſpel; the Sacrifices in the One, and *Chriſt* in the other. For *the Law had but the Shadow of good things to come, and not the very Image of the things themſelves, and therefore with thoſe Sacrifices could make nothing perfect*, Heb. 10. 1. But *Chriſt is the Body* it ſelf, *Col.* 2. 17. And when *he came into the World, he ſaith, Sacrifice and burnt Offering thou wouldeſt not have, but a Body haſt thou given me*, Heb. 10. 4. How ſhall this appear? How? Why, by the very Rules given in the Law. For ſo the Prophet tells us in the Perſon of Chriſt. *In the volume of the Book it is written of me*, Pſal. 40. 7. Nay, ſo ſays *Chriſt* himſelf, St. *Joh.* 5. 46. *Had ye believed Moſes ye would have believed me, for he wrote of me.* And to bring all home cloſe to the preſent buſineſs; *Chriſt*, as God, of another Nature quite from *Melchiſedek*, yet in Relation to the Prieſthood, as Type and Antitype, not ſo; for Chriſt was Man alſo, and the one gave a kind of Rule to the other. *For Chriſt was made a Prieſt after the order of Milchiſedek*, κατὰ τὴν τάξιν: Or as *Mont.* reads in the Margin *Secundum Morem*, according to the Form, Manner or Rule of *Melchiſedek*'s Prieſthood. And as *Melchiſedek* and *Chriſt* are Type and Antitype in their Prieſthood, † ſo the Prieſthood of *Aaron* under the Law, was but a ſhadow of the Prieſthood of Chriſt under the Goſpel. And therefore the Prieſtood which is now, ought in all Privileges to exceed that under the Law, in as much as the Antitype and the Body is of more worth than the Type and the Shadow. I ſay, in all Privileges which are not appropiated by God himſelf to the Prieſthood of the Law.

† *For thoſe Prieſts ſerved but to the Example, and to the Shadow, &c. But now hath he obtained a more excellent Miniſtery.* Heb. 8. 5, 6.

2. Secondly, It may be conſidered too, whether this be univerſally true; that among things which are of another Nature, one cannot give a Rule to another. For my own part, I doubt there is not Truth in the Rule, but inſtead of Truth a great deal of danger. And ſurely, if this be generally true, that that which was before (being of another Nature) can give no Rule to this; that is, if that which was both before and under the Law concerning Prieſthood can give no Rule, none at all, to the Miniſtery under the Goſpel, then can it give no Rule in any thing elſe: Becauſe the Law is as much of another Nature, in regard of other things, as of this. Nay, this very thing, the Prieſthood, makes the Law to be of another Nature more than any thing elſe. And ſo the Apoſtle plainly, *Heb.* 7. 12. *For the Prieſthood being changed, made of Neceſſity a change alſo of the Law.* But be this change, this other Nature what it will, if the Law can give no Rule at all in this (which again is directly contrary

trary to the *Apoſtle* 1 *Cor.* 9. 9, 13.) then can it no give Rule in any thing elſe pertaining to the Goſpel. For the Reaſon if it be good, holds alike, 'tis of another Nature.

Nay, yet farther, if this Reaſon be true, univerſally true, (as 'tis here given) then it reaches to, and thorough the whole Law. No part of it can give any Rule to Men, or things under the Goſpel. For if no Rule to things, then none to Men, who muſt do or leave undone; and if ſo, then the *Moral* Law can give no Rule to Men under the Goſpel, more than the *Ceremonial* or the *Judicial* Law. For the whole Law was before the Goſpel, and here ſaid, without any diſtinction, to be of another Nature, and ſo unable to give a Rule. And for ought I know this zealous *Lord* may be of this Opinion. For this lewd Doctrine hath been ſomewhat common of late among his Favourites, that *Moral Honeſty is an Enemy to the Grace of Chriſt*; that *Harlots and debauched Perſons are nearer to the Kingdom of God, than they which labor to ſhew themſelves Moral Men*, and the like. As if they went to teach the People to live lewdly, and to do evil that good may come thereof, *whoſe Damnation* the Apoſtle tells us *is juſt*, *Rom.* 3. 8. Whereas *Chriſt came not to take away the Law, but to fulfill* it for us, *Mat.* 5. 17. and in ſome meaſure to enable us to keep it alſo. And in the Goſpel, when the Scribe told our Saviour, that to *love God with all the Heart, and his Neighbour as himſelf*, (upon which Commandments hang the whole Law, S. *Mat.* 22. 40.) *was more than all burnt Sacrifices, our Saviour* did not tell him that *Harlots were nearer the Kingdom of God than he*, or that this Law being of another Nature, could give him no Rule for his Life. But quite contrary, he told him for his Comfort, and the Comfort of Obedience, that he was not *far from the Kingdom of God*, S. *Mar.* 12. 34. And though this be bad enough, and will prove a fruitful Mother of all *Libertiniſm* and Prophaneſs, yet there is a greater danger behind. For if the Grace of *Chriſt* under the Goſpel, be a diſcharge of the *Moral* Law, and diſenable it to give a Rule, as being of another Nature, what ſhall become of *God* the Law-giver himſelf in all kinds? For he is quite of another Nature, eminently and infinitely exceeding us, and whatſoever is, or can be naturally in us; yea or ſupernaturally either. And what now? Shall not God himſelf being of another Nature give us any Rule in this or any thing elſe. I know this *Lord* will ſay, this is not his meaning. No truly, I hope it is not. But then this *Lord* if he will needs be writing and printing, ſhould ſo expreſs himſelf, as that he may not expoſe his words to ſuch unſavory Conſequences as (for ought I know) may juſtly be gathered from them. And let me tell him in the mean time, 'tis a dangerous thing to be ſo buſie with the Law of God; and ſo without diſtinction, as he is, leſt he intrench upon the *Law-giver* before he be aware.

Howſoever, in this Propoſition of his, that that which is before being of another Nature, can give no Rule to this, leaves him at a loſs which way ſoever to turn himſelf. For ſince 'tis manifeſt by the Apoſtle in the places * before cited, that the Law of *Moſes* which was before, doth give a Rule to divers things under the Goſpel; this *Lord of the Separation* is at a loſs every way. For if the Law and that

* 1 Cor. 9. 9, 13, 14. Rom. 13. 4. 1 Cor. 10. 6, 11.

that which was before be not of another Nature from this, then his Reaſon is falſe, which ſays it can give no Rule becauſe 'tis of another Nature, and ſo he is at a loſs in that. And if it be of another Nature, yet it appears by the *Apoſtle*'s practice, that for all that it can give a Rule in this. For that which can give the *Apoſtle* a Rule, can give a Rule to us: And ſo he is at a loſs in the whole Propoſition. For whether that which was before, be or be not of another Nature, yet it can give a Rule.

I have been long upon this Paſſage, becauſe I conceive the main Controverſie hangs and turns upon this hinge. And if any Reader think it long or tedious, or be of this *Lord*'s Mind, that he need not go ſo high for Proof, yet let him pardon me, who in this am quite of another Judgment. And for the pardon, I ſhall gratifie him, by being as brief as poſſibly I can in all that follows. Thus then this *Lord* proceeds:

> *The Queſtion which will lye before your* Honours *in paſſing this Bill, is not, Whether* Epiſcopacy *(I mean this* Hierarchical *Epiſcopacy which the World now holds forth to us) ſhall be taken away* Root and Branch; *but, Whether thoſe exuberant and ſuperfluous Branches, which draw away the Sapp from the Tree, and divert it from the right and proper uſe, whereby it becomes unfruitful, ſhall be cut off, as they uſe to pluck up Suckers from the Root.*

After this *Lord* had told us we need not go ſo high for the buſineſs, he comes now to ſtate the preſent Queſtion. Where he tells us what himſelf means by Epiſcopacy. Namely, *Hierarchical Epiſcopacy*, ſuch as is properly and now commonly ſo called in the World. And this his *Lordſhip* adds becauſe of that diſtinction made by *Beza* in his Tract *de Triplici Epiſcopatu, Divino ſcilicet, Humano & Satanico.* In which, what part *Beza* plays I will forbear to ſpeak, but leave him and his *Gall of bitterneſs* to the Cenſure of the Learned.

Sect.16.p.122. Sir *Edw. Deering* in his printed Speeches tells us, that others in milder Language keep the ſame ſenſe, and ſay there is *Epiſcopus, Paſtor, Præſes* and *Princeps.* So in his account *Epiſcopus, Princeps & Satanicus*, is all one in milder terms. But the Truth is, that in the moſt learned and flouriſhing Ages of the Church, the Biſhops were, and were called *Principes*, Chief and Prime, and *Prince*, if you will, in Church Affairs. For ſo **Optatus* calls them the Chief, and Princes. And ſo likewiſe did divers others of the Fathers, even the beſt learned and moſt devout. And this Title is given to *Dioceſan* or *Hierarchical* Biſhops, which doubtleſs theſe Fathers would neither have given nor taken, had *Epiſcopus, Princeps* and *Satanicus* been all one. Nor would † *Calvin* have taught us, that the *Primitive* Church had in every Province among their Biſhops one *Arch-Biſhop*, and that in the Council of *Nice*

* Apices & Principes omnium. Optat. *L. adv.* Parm.
Princeps Eccleſiæ. *S.* Hilar. *L. 8. de Trin. Prin.*
Greg. Nazianz. aſcribit ἀρχὴν, Principatum, ad Regimen Animarum Epiſcopo. *Orat.* 17. & 20.
Quid aliud eſt Epiſcopus quam is qui omni Principatu & Poteſtate ſuperior eſt? in materia & gradu Religionis. Ignat. *Ep. ad* Trall.
Principes Eccleſiæ fiunt, &c. *Opus imperf. in S.* Matth. *Hom.* 35.
Principes futuros Eccleſiæ Epiſcopos nominavit. *S.* Hier. *in* Eſai. 6. 60.

† Quod autem ſingulæ Provinciæ unum habebant inter Epiſcopos Archiepiſcopum, quod item in Nicena Synodo conſtituti ſunt Patriarchæ, qui eſſent Ordine & Dignitate Archiepiſcopis Superiores, id ad Diſciplinæ conſervationem pertinebat. Calv. 4 *Inſt. E.* 4.4.

Nice Patriarchs were appointed which ſhould be in order and dignity above Biſhops, had he thought either ſuch Biſhops or Arch-Biſhops to have been *Satanical*: And had *Beza* lived in thoſe times, he would have been taught another Leſſon. And the Truth is, *Beza*, when he wrote that Tract, had in that Argument either little Learning or no Honeſty. But for this *Lord*, whether he means by *Hierarchical Epiſcopacy*, the ſame which *Beza*, I will not determine. He uſes a Proper word and a Civil, and I will not purpoſe to force him into a worſe meaning than he hath, or make him a worſe Enemy to the Church (if worſe he may be) than he is already. Though I cannot but doubt he is bathed in the ſame Tub.

Having told us what he means by Epiſcopacy, he ſtates the buſineſs thus: That the Queſtion is not whether this *Hierarchical Epiſcopacy* ſhall be taken away *Root and Branch*. So then I hope this Lord will leave a *Hierarchy* (ſuch as it ſhall be) in the Church. We ſhall not have it all laid level. We ſhall not have that Curſe of *Root and Branch* (* for leſs it is not) laid upon us: Or at leaſt not yet. But what ſhall follow in time, when this Bill hath us'd its edge, I know not. Well, if not *Root and Branch* taken away, what then? What? why, 'tis but whether *thoſe exuberant and ſuperfluous Branches, which draw away the Sapp from the Tree, and divert it from the right and proper uſe, whereby it becomes unfruitful, ſhall be cut off, as they uſe to pluck up Suckers from the Root.* This *Lord* ſeems to be a good *Husbandman*, but what he will prove in the Orchard or *Garden of the Lord*, I know not: For moſt true it is, that *Suckers* are to be plucked from the Root; and as true, that in the prime and great *Vine*, there are ſome Branches which bear no fruit, and our Saviour himſelf tells us, that they which are ſuch, *are to be taken away*, St. *Joh.* 15. 2. And therefore I can eaſily believe it that in Epiſcopacy, which is a far lower *Vine*, under and in the Service of *Chriſt*, and eſpecially in the husbanding of it, there may be ſome ſuch Branches as this *Lord* ſpeaks of, which draw away Sapp and divert it, and make the Vine leſs fruitful; and no doubt but ſuch Branches are to be cut off. So far I agree, and God forbid but I ſhould. But then there are divers other Queſtions to be made and anſwered before this ſharp *Lord* fall to cutting. As firſt, What Branches they be which are *Exuberant and Superfluous* (as this *Lord* is pleaſed to call them) What time is fitteſt to *cut them off?* Whether they be not ſuch as with *Pruning* may be made fruitful? If not, then *how near* to the Body they are to be cut off? Whether this *Lord* may not be miſtaken in the Branches which he thinks divert the Sapp? Whether a Company of Lay-Men without any Order or Ordinance from *Chriſt*, without any Example from the days of *Chriſt*, may, without the Church, take upon them to prune and order this *Vine?* For, whatever this *Lord* thinks in the over abundance of his own Senſe, the Lord hath appointed *Husbandmen* to order and prune this Vine, and all the Branches of it, in his Church, without his Uſurpation of their Office: And while he uſes a *Bill* (which is too boiſterous a Weapon for a Vine) inſtead of a *Pruning-hook*, the Church it ſelf which is the *Vine*, which bears Epiſcopacy, may bleed to death in this Kingdom, before Men be aware of it. And

* Joh. 18, 16.

I am in great fear, if things go on as they are projected, that Religion is upon taking its leave of this Kingdom. But this *Lord* hath not quite done ſtating the Queſtion, for he tells us next, That,

> *The Queſtion will be no more but this, Whether Biſhops ſhall be reduced to what they were in their firſt advancement over the Presbyters (which although it were but a Humane device for the Remedy of Schiſm, yet were they in thoſe times leaſt offenſive) or continue ſtill with the addition of ſuch things as their own Ambition, and the Ignorance and Superſtition of ſucceeding times did add thereunto, and which are now continued for ſeveral Political Ends; things Heterogeneal and Inconſiſtent with their Calling and Function as they are Miniſters of the Goſpel, and thereupon ſuch as ever have been, and ever will be hurtful to themſelves, and make them hurtful to others in the times and places where they are continued.*

Here my *Lord* ſtates the Queſtion again. He did it before under the Metaphor of a *Tree* and the *Branches*. Here, that Men of narrow Comprehenſions may not miſtake him, he lays it down in plain Terms, and tells us, the Queſtion is no more but this, *Whether Biſhops ſhall be reduced to what they were in their firſt advancement over the Presbyters?* And you may be ſure they ſhall be reduc'd if they once fall into the Hands of this Zealous *Lord*. Reduc'd out of doubt every way, if he may have his will, ſaving to that which they were in the *Original*, which his *Lordſhip* calls their firſt advancement over the *Presbyters*. For my own part, if it be thought fit to reduce the *Chriſtian* Church to her firſt Beginnings, give us the ſame power, and uſe us with the ſame Reverence for our Works ſake, as then our Predeceſſours were uſed, and reduce us in God's name when you will. But this *Lord*'s Zeal burns quite another way. He tells us indeed, that the Queſtion is no more, but whether *Biſhops* ſhall be reduced to what they were in their firſt Advancement over the Presbyters; but he means nothing leſs than their reducement thither: and this is manifeſt out of his own next Words. For there he ſays, their firſt advancement was but a *Humane Device for avoiding of Schiſm*. But a *Humane Device?* Why firſt, our Saviour himſelf choſe *twelve Apoſtles* out of the whole number of his Diſciples, and made them Biſhops, and advanced over the Presbyters, and all other believing Chriſtians, and gave them the Name of Biſhops as well as of Apoſtles; as appears, ſince that Name was given even to *Judas* alſo, as well as to the other Apoſtles, and to the other Apoſtles as well as to *Judas*, ſince *Matthias* was choſen by God himſelf, both into the Biſhoprick and Apoſtleſhip of *Judas*, *Acts* 1. 20, 24, 25. Now that Chriſt himſelf did ordain the Apoſtles over the ordinary Diſciples, Presbyters or others, is evident alſo in the very Text; for he choſe them out of his Diſciples, S. *Luk.* 6. And to what end was this chuſing out, if after this choiſe they remained no more than they were before? Nay, he choſe them out with a ſpecial Ordination to a higher Function; as appears S. *Mar.* 3. where 'tis ſaid, *He ordained twelve that they ſhould be with him*; that is, in a higher and nearer Relation than the reſt were. Nay more than ſo, the Word there uſed by S. *Mark*

S. Luke, 6. 13. ἐπλεξάμενος.

is

is ἀπλῶς, he made them; he made them ſomewhat which before that making they were not; that is, *Apoſtles* and *Biſhops*. Had they been ſuch before, it could not have been ſaid that he *made them then*. And our laſt Tranſlation renders it very well, *He Ordained them*: ſo belike this Making was a new Ordination of them. And this appears farther by the choice of *Matthias* into the Apoſtleſhip of *Judas*: For **Matthias* was one of the *Seventy* when he was choſen; and then this choice needed not, if the LXX had been before of equal Place and Calling with the Apoſtles. For as S. *Jerome* ſpeaks, he that is preferred, is preferr'd *de Minori ad Majus*, from a leſs and a lower, to a greater and a higher Degree. Now it is *Traditio Univerſalis*, the conſtant and univerſal Tradition of the whole Church of Chriſt, which is of greateſt Authority next to Scripture it ſelf, that † Biſhops are Succeſſors of the Apoſtles, and Presbyters made in reſemblance of the LXX Diſciples. And ſo the Inſtitution of *Chriſt* himſelf (for ſo by this *Lord*'s leave I ſhall ever take Epiſcopacy to be) is made but a *Humane Device to avoid Schiſm*. But there hath been ſo much written of late to prove Epiſcopacy no Humane Device, that I will not trouble the Reader with any more of it here: only we are thus far beholding to this *Lord*, that he thinks Biſhops were in thoſe times leaſt offenſive; ſo belike in the Apoſtles times they were offenſive, though leſs. And this makes me doubt, he thinks as much of the Apoſtles themſelves, ſince they were ſo ambitious as to take on them Superiority over their Brethren, which this great *Lord of the Separation*, (for ſo he is) cannot endure, as being *Antichriſtian*, and therefore certainly (if he may have his Will) will reduce the Biſhops farther yet, till they be of his Marring and not of *Chriſt*'s Making.

* Euſeb. *L.* 1. *Hiſt. c.* 12. & *L.* 2. *c.* 1.

S. Hieron. *Ep. ad* Occan.

† Apud nos Apoſtolorum locum tenent Epiſcopi: apud eos (i. e. Montani Sectatores) Epiſcopus tertius eſt. *S. Hier. Ep. ad* Marcel. *adv.* Montan.

Patres miſſi ſunt Apoſtoli, pro Apoſtolis filii nati ſunt, ibi conſtituti ſunt Epiſcopi. *S.* Aug. *in* Pſal. 44.

Sicut autem duodecim Apoſtolos formam Epiſcoporum præmonſtrare nemo eſt qui dubitet, ſic & hos LXXII figuram Presbyterorum, i. e. ſecundi Ordinis Sacerdotium egeſſiſſe ſciendum eſt. Beda *in* Luc. 10.

Apoſtoli cognoverunt contentionem de Nomine Epiſcopatûs oboriturum, & ideo conſtituerunt prædictos, & cum conſenſu Univerſæ Eccleſiæ. Clem. *Ep.* 1. *ad* Corinth. *p.* 57.

But I am prevented here by a Chaplain of mine, Mr. Jer. Taylor, *in his Book entituled* Epiſcopacy Aſſerted, §. 10.

The other part of the Queſtion ſtated by this *Lord*, is, *Or whether the Biſhops ſhall continue ſtill with the additon of ſuch things as their own Ambition, and the Ignorance and Superſtition of ſucceeding times, did add unto them.* I would *my Lord* had been pleaſed to tell us what *thoſe things* are, which he ſays are thus added unto them. I ſhould much the better have ſeen what his *Lordſhip* aims at, and been able to come up the cloſer to him. Now I muſt be forced to anſwer him in general. That there are many things of Honour and Profit, which *Emperours* and *great Kings* have conferred upon Biſhops to the better Settlement of their Calling, and the great advancement of *Chriſtianity*; and for which Biſhops in all times and places, in which they have lived, have been both thankful and very ſerviceable. And I could give many inſtances in this Kingdom of ſuch Services done by them, as *this Lord and all his Poſterity* will never equal. But what things their own Ambition or the Ignorance and Superſtition of ſucceeding times have added to them, I may know when this buſie *Lord* is at leiſure to tell me. In the mean time I doubt the

Piety

Piety and Devotion of theſe times is here miſcalled *Ignorance* and *Superſtition*, while the Knowledge of theſe times, in too many, is a running headlong into Sacrilege, as the beſt way to cure Superſtition.

But theſe things, what ever they be, his *Lordſhip* tells us, are now continued for *ſeveral politick Ends*. Yea, and with his *Lordſhip*'s favour, for ſeveral and great Religious Ends too. But if they were continued for Politick Ends only, ſo the Policyes be good and befitting *Chriſtians*, I know no Reaſon why they may not be continued. For, as for that which is here given by this *Lord*, 'tis either weak or falſe. He ſays theſe things are *Heterogeneal* to their Function, that's weak. For, 'tis not poſſible for any Prieſt, that is not Cloiſtered, to live ſo in the World, as to meddle with nothing that is *Heterogeneal* to their Function. And he ſays farther, that theſe things are *inconſiſtent* with their Function; and that's falſe. For if theſe things were ſimply *inconſiſtent* with Prieſthood, God himſelf would never have made *Ely* both Prieſt and Judge in *Iſrael:* Nor ſhould † Six of each Tribe have been of the Sanhedrim, and ſo by Conſequence Six of the Tribe of *Levi*; and ſo the High Prieſt might be always one, and a chief in that great Court, which had Cognizance of all things in that Government: And their Functions, as they are Miniſters of the *Goſpel*, is no more inconſiſtent with theſe things than the *Levitical* Preiſthood was. For beſide their Sacrificing, they were to read and expound the Law, as well as we the Goſpel. For ſo it is expreſly ſet down, *Deut.* 33. 10. *They* (that is, the Tribe of *Levi,*) *ſhall teach Jacob thy Judgments, and Iſrael thy Laws.* So that medling with Temporal Affairs was as great a Diſtraction to them from their Calling, as from ours; and as *inconſiſtent* with it, and ſo as hurtful to their Conſciences and their Credits. And would God put all this upon them, which this *Lord* thinks ſo unlawful for us, if it were ſo indeed? But this *Lord* goes yet farther, and tells us, that theſe things are ſuch as have ever been, and will ever be hurtful to themſelves, and make them hurtful to others in the times and places where they are continued. Good God! what *fools* we poor Biſhops are, as were alſo our Predeceſſours for many hundred years together, that neither they nor we could ſee and diſcern, what was and is hurtful to our ſelves, nor what then did, or yet doth make us hurtful to others, in times and places where they are continued to us? And ſurely, if my *Lord* means by this our medling in Civil Affairs, when our Prince calls us to it (as I believe he doth) I doubt his *Lordſhip* is much deceived. For certainly, if herein the Biſhops do their Duties, as very many of them in ſeveral Kingdoms have plentifully done, they cannot hurt themſelves by it; and to others, and the very Publick it ſelf, it hath occaſioned much good both in Church and State. But now my *Lord* will not only tell us what theſe things are, but he will prove it alſo that they are hurtful to us.

† Bertram de Polit. Jud. c.6.

And theſe things alone (ſays my *Lord*) *this Bill takes away; that is, their Offices and Places in Courts of Judicature, and their Employment by Obligation of Office in Civil Affairs. I ſhall inſiſt upon this to ſhew, Firſt, how theſe things hurt themſelves, and Secondly, how they have made and ever will make them hurtful to others.*

Theſe

Theſe things then you ſee which are ſo hurtful and dangerous to Biſhops themſelves, and make them as hurtful to others, are their *Offices*, and *Places in Courts of Judicature*, and their *Employment by Obligation of Office in Civil Affairs*. Where, Firſt, for *Offices*; I know no Biſhop ſince the Reformation that hath been troubled with any, but only Dr. *Juxon*, when Biſhop of *London*, was *Lord High Treaſurer of* England, for about Five Years. And he was made when the King's Affairs were in a great ſtrait; and, to my knowledge, he carried ſo, that if he might have been left to himſelf, the King might have been preſerved from moſt of thoſe Difficulties, into which he after fell for want of Money. As all Kings ſhall be hazarded, more or leſs, in ſome time or other of their Reign, and much the more if their Purſes be empty, and they forced to ſeek Aid from their Subjects. And this, as 'tis every where true, yet 'tis moſt true in *England*.

As for *Places in Courts of Judicature*, the Biſhops of *England* have ever ſat all of them in *Parliament*, the higheſt Court, ever ſince Parliaments were in *England*. And whatſoever is now thought of them, they have in their ſeveral Generations done great Services there: And, as I conceive, it is not only fit but neceſſary they ſhould have *Votes* in that great Court; howſoever the late *Act* hath ſhut them out; and that *Act* muſt in time be repealed, or it ſhall undoubtedly be worſe for this Kingdom than yet it is. The Biſhops ſat in no other Courts, but the *Star Chamber*, and the *High Commiſſion*. And of theſe the *High Commiſſion* was moſt proper for them to ſit, and ſee Sin puniſh'd: For no Cauſes were handled there but *Eccleſiaſtical*, and thoſe ſuch as were very heinous, either for the Crime it ſelf, or the Perſons which committed it, being too great or too wilful to be ruled by the inferiour Juriſdictions. As for the *Star Chamber*, there were ordinarily but *two Biſhops* preſent, and it was fit ſome ſhould be there: For that Court was a mix'd Court of Law, Equity, Honour and Conſcience, and was compos'd of Perſons accordingly from the very Original of that Court. For there were to be there two Judges to take care of the Laws, and two Biſhops to look to the Conſcience, and the reſt Men of great Offices or Birth, or both, to preſerve the Honour, and all of them together to maintain the Equity of the Court. So here were but two Biſhops employ'd, and thoſe only twice a Week in Term time. As for the *Council Table* that was never accounted a *Court*, yet as Matters *Civil* were heard and often ended there, ſo were ſome *Eccleſiaſtical* too. But the Biſhops were little honoured with this Trouble ſince the *Reformation*: For many times no Biſhop was of the *Council-Table*, and uſually not above two. Once in King *James*'s time I knew Three, and once Four, and that was was the higheſt, and but for a ſhort time. And certainly the fewer the better, if this Lord can prove (that which he ſays he will inſiſt upon) that thoſe things are hurtful to themſelves, and make them hurtful to others. And to do this he proceeds;

They themſelves art hurt thereby in their Conſcience and in their Credits. In their Conſcience, by ſeeking and admitting things which

are inconſiſtent with that Function and Office which God hath ſet them apart unto.

His *Lordſhip* begins with this, That the Biſhops are hereby hurt both in their *Conſciences* and their *Credits*. Two great hurts indeed, if by theſe things they be wounded in their Conſciences towards God, and in their Credits before Men. But I am willing to hope theſe are not *real* but *imaginary* hurts, and that this *Lord* ſhall not be able to prove it otherwiſe: Yet I ſee he is reſolved to labour it as much as he can. And firſt, he would prove that theſe things, and not the ambitious ſeeking of them only, but the very admitting of them, though offer'd, or in a manner laid upon ſome of them by the Supream Power, are hurtful to their *Conſciences*, becauſe they are *inconſiſtent* with the Function to which God hath ſet them apart. But I have proved already, that they are not inconſiſtent with that Function, and ſo there's an end of this Argument. For Biſhops, without neglect of their Calling, may ſpend thoſe few Hours required of them, in giving their aſſiſtance in and to the forenamed Civil Affairs. And 'tis well known that S. *Auguſtin* did both in great Perfection, ſo high up in the *Primitive* Church, and in that Great and Learned Age: For he *complains that he had nor Fore-noon, nor After-noon free, he was ſo held to it, *Occupationibus Hominum*, by the Buſineſſes which Men brought to him; and he deſires that he may eaſe himſelf in part upon him that was at his deſire deſigned his Succeſſor; to which the People expreſſed their great liking, by their Acclamation. And theſe Buſineſſes he diſpatch'd with that great Dexterity to moſt Mens content, † that Men did not only bring their Secular Cauſes before him, but were very deſirous to have him determine them. ‖And S. *Ambroſe* was in greater Employment for Secular Affairs than S. *Auguſtin* was, for he was Biſhop and Governour of *Milan* both at once; and was ſo full of this Employment, that S. *Auguſtin*, being then upon the Point of his Converſion, complains he could not find him at ſo much leiſure as he would. And this, beſides many Biſhops and Clergy-Men of great Note, who have been employ'd in great Embaſſies, and great Offices under *Emperors* and Kings, and diſcharged them with great Fidelity and Advantage to the Publick, and without detriment to the Church. And ſurely they would never have taken this Burthen upon them, had their Conſcience been hurt by it, or had it been inconſiſtent with their Function, or abſolutely againſt the ancient *Canons* of the Church, of which they were ſo conſcientious and ſtrict Obſervers. My *Lord* goes on to another Argument and tells us;

* S. Aug. Ep. 110.

† Et homines quidam cauſas ſuas ſeculares apud nos finire cupientes, &c. S. Aug. *Epiſt.* 147. & Amb. *L.* 5. *Epiſt.* 33.

‖ Non enim quærere ab eo poteram quod volebam ſicut volebam, ſecludentibus me ab ejus Aure & Ore Catervis Negotiorum hominum, quorum infirmitatibus ſerviebat. S. Aug. *L.* 6. *Confeſſ. c.* 3.
Similiter Zozomen. refert de Epiphanio, *L.* 6. *Hiſt. c.* 3.
Et de Jacobo quodam, Theod. *L.* 2. *Hiſt. c.* 30.
Et de Chryſoſtomo, Socrat. *L.* 7. *Hiſt. c.* 8.
Et Conſtantinus communicabat cum Epiſcopis Conſilia de Expeditione ſua contra Perſas. Euſeb. *L.* 1. *de Vita* Conſtant. *c.* 35.

They are ſeparated unto a ſpecial Work, and Men muſt take heed how they miſ-employ things dedicated, and ſet apart to the Service of God.

God. They are called to Preach the Goſpel, and ſet apart to the Work of the Miniſtery; and the Apoſtle ſaith, Who is ſufficient for theſe things? *Shewing that this requireth the Whole Man: and all is too little. Therefore for them to ſeek or take other Offices, which ſhall require and tie them to employ their Time and Studies in the Affairs of this World, will draw a Guilt upon them, as being inconſiſtent with that which God doth call them, and ſet them apart unto.*

This is my *Lord*'s next Argument: And truly I like the beginning of it very well, and I pray God this *Lord* may be mindful of it when time may ſerve. For ſurely Men ought to take heed how they miſ-employ Things dedicated and ſet apart to the Service of God. And therefore, as Miniſters muſt not miſ-employ their Perſons or their Times, which are dedicated to God and his Service; no more muſt Lay-Men take away and miſ-employ the Church Revenues devoutly given, dedicated and ſet apart to maintain and hold up the Service of God, and to refreſh *Chriſt* in his poor Members upon Earth. And if ever a Scambling time come for the *Church-Lands* (as theſe Times hereafter muſt) I hope his *Lordſhip* will remember this Argument of his, and help to hold back the Violence from committing more Sacrilege, whereas too much lies heavy on the Kingdom already.

The reſt of the Argument will abide ſome Examination. Firſt then, moſt true it is, that Biſhops are called to *Preach the Goſpel, and ſet apart to that Work*; but whether they be ſo ſet apart, as that what Neceſſity ſoever requires it, they may do nothing elſe but Study and Preach, is no great Queſtion. For certainly, they may in Times of Perſecution labour many ways for their *Preſervation*, and in Times of Want for their *Suſtenance*, and at all Times (if they be called to it) give their beſt *Counſel* and *Advice* for the publick Safety of the State as well as their own.

Nor doth that of the Apoſtle, 2 *Cor.* 2. 16. *Who is ſufficient for theſe things?* hinder this at all. For though this great Calling and Charge requires the whole Man, though all that the ableſt Man can do in it, be too little (all things ſimply and exactly conſider'd) yet he that ſaith here, *None are ſufficient for theſe things*, (for ſo much the Queſtion implieth) ſaith alſo in the very next Chapter, that God hath made him and others *able Miniſters of the New Teſtament*, 2 *Cor.* 3. 6. and if able, then doubtleſs ſufficient. And the *Greek* word is the ſame, ἱκανὸς, *ſufficient* in the one place, and ἱκάνωσεν ἡμᾶς, *made us ſufficient* in the other: Beſides, it may be the ſenſe of the Places will bear it; that no Man is ſufficient for the Dignity of the Office, which brings with it the *ſavour of Life or Death* to all Men, and yet that many Men are made ſufficient by God's Grace to perform this Office; that is, to bring both the one and the other. But howſoever, be the Office as high as it is, and be the Men never ſo ſufficient, yet the Function is ſuch as cannot be daily performed by the Prieſt for the Preaching part, nor attended by the People for their other neceſſary Employments of Life, which made the Wiſdom of God himſelf command a Sabbath under the Law, and the Church

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to ſettle the *Lord's-Day*, and other Holy-days under the Goſpel, for the Publick Service and Worſhip of God, and the Inſtruction of the People. I ſay, in regard of this, a Biſhop or a Prieſt who ſhall be judged fit for that Publick Service, may give Counſel in any Civil Affairs, and take upon him (if not ſeek) any Office temporal, that may help and aſſiſt him in his Calling, and give him Credit and Countenance to do the more good among his People, but not to the deſertion of his Spiritual Work. And this *Lord* is much deceived if he thinks all Offices do require and tie them to employ their Time and Studies in the Affairs of this World. If they be ſuch Offices as do, I grant with him, that to take them (unleſs it be upon ſome urgent Neceſſity) may draw a Guilt upon them: But if they be ſuch as *Clergy-Men* may eaſily execute in their empty Hours, without any great hindrance to their Calling, and perhaps with great Advantage to it, then, out of doubt, it can draw no Guilt upon them which take them. And this *Lord* in this Paſſage is very cunning: For, inſtead of ſpeaking of Biſhops having any thing to do in Civil Affairs, he ſpeaks of nothing but taking of Offices. Now a *Clergy-Man* may many ways have to do in Temporal Affairs, without taking any ſet Office upon him, which ſhall not tie up his Time or his Studies to the Affairs of this World, as it ſeems this *Lord* would perſuade the the World all do.

Now that a Biſhop or other Clergy-Man may lawfully meddle with ſome Temporal Affairs (always provided that he * *entangle* not himſelf with them; for that indeed no Man doth that Wars for *Chriſt* as he ought, 2 *Tim.* 2. 4.) is, I think, very evident, not only by that which the Prieſts did, and might do under the Law; but alſo by that which was done after *Chriſt*, in the *Apoſtle's* time, and by ſome of them. To Study and Practiſe *Phyſick* is as much inconſiſtent with the Function of a Miniſter of the Goſpel, as to Sit, Conſult, and give Counſel in Civil Affairs: But St. *Luke*, though an Evangeliſt, continued his Profeſſion, as appears *Coloſ.* 4. 14. where St. *Paul* ſays thus, *Luke the beloved Phyſician greets you*; where St. *Paul* would never have called him a *Phyſician* had he left off that Calling to attend the Goſpel only. And S. *Paul* himſelf, when he might have lived on the Goſpel by the Lord's own Ordinance, 1 *Cor.* 9. would never have betaken himſelf to live by *making of Tents*, *Acts* 18. only for a Convenience (as I conceive) that he might work the more upon the People while he charged them not, if in ſo doing he had found it a hindrance to his Preaching the Goſpel: And this *Lord* and others, who would not have Miniſters meddle with Civil Affairs, are content, not only to the Diſgrace of the Miniſtery, but even of Religion it ſelf, to hear *Felt-makers*, and *Iron-mongers*, and *Gardiners*, and *Brewers*, *Clerks*, and *Coachmen* preach God knows what Stuff, and countenance them in this Sacrilegious Preſumption. Nay, and are never troubled that theſe Men have all their time taken up in the Affairs of the World, but rather ſay their Gifts are the greater, that they are able to do both. Out of doubt they hope that their *Coachmen*-Preachers ſhall hurry them to Heaven in ſome *Fiery Chariot*; and I my ſelf in time might be brought to believe it too, did I not

* Ἐμπλέκεται, implicatur.

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ſee *Phaeton* ſetting the Chriſtian World on fire, but no *Elias* there. Nor yet will S. *Paul*'s Example any whit advantage them: For he was no ignorant Tradeſman, but a learned *Phariſee* brought up under *Gamaliel*, *Acts* 22. And it was the Cuſtom of their Doctors (as it is at this Day in *Turkey*, and many other places in the *Eaſt*.) to breed up their Scholars to a Trade as well as to the Knowledge of their Law; both that they might know the better how to ſpend their empty Hours honeſtly, and be able to get their Living ſhould Neceſſity overtake them. Now let theſe bold Men ſhew under what *Gamaliel* they were bred, and how they profited under him; or that they have S. *Paul*'s Revelation as well as his Trade, and then I'll ſay more to them. But this *Lord* is very full in this Theam, and falls upon another Argument.

In this reſpect (ſaith he) *our Saviour hath expreſly prohibited it, telling his Apoſtles that they ſhould not* Lord it over their Brethren, *nor Exerciſe Juriſdiction over them, as was uſed in Civil Governments among the Heathen. They were called Gracious Lords, and exerciſed Juriſdiction, as Lords, over others; and ſure they might lawfully do ſo. But to the Miniſters of the Goſpel our Saviour gives this Rule, It ſhall not be ſo done to you; if you ſtrive for Greatneſs, he ſhall be Greateſt that is the greateſt Servant to the reſt. Therefore in another place he ſaith,* He that putteth his hand to the Plough, and looketh back to the things of this World, is not fit for the Kingdom of God; *that is, the Preaching of the Goſpel, as it is uſually called.*

This Argument will be ſomewhat indeed, if it proves ſuch as this *Lord* ſays it is. For he ſays that our *Saviour* hath expreſly prohibited it: and if it be ſo, there's an end of the Controverſie. No Queſtion but it is utterly unlawful if our Saviour prohibited it. But where is it that he hath done ſo? Where? Why 'tis where he tells his Apoſtles, that they ſhould not *Lord it over their Brethren*. Not Lord it over their Brethren? that's true: Nor exerciſe Juriſdiction over them? that's falſe, if the Propoſition be general; for then there can be no Order, no Government among *Church-Men*. And if it be particular, no ſuch Juriſdiction as was uſed in *Civil* Government among the *Heathen*, then 'tis fit to weigh this place through and throughout. Well then! the Mother of *Zebedee*'s Children deſired of *Chriſt* for her two Sons, that *the one might ſit at his right hand, and the other at his left hand in his Kingdom*, S. *Matth.* 20. 21. Where firſt it appears plainly, that this was not only a piece of *Feminine* Ambition, for her Sons made the ſuit as well as ſhe; ſo S. *Mark* 10. 35. tells us; and they came with her when ſhe made it. So St. *Matth.* 20. 20. And little doubt need be made but that they ſet their Mother on to move it, as may appear partly by our *Saviour*, who ſays nothing to the Mother, but firſt puts a Queſtion to the Sons, which they anſwer, and then gives his Anſwer to them, *Ver.* 22, 23. which (I conceive) he would not have done, had not they been in the Buſineſs: And partly, becauſe the other Ten * diſdained at the two Brethren for this, *Ver.* 24. Secondly, if it were here meant by them,

* *Or were moved with Indignation.*

them, *to ſit at his right hand and at his left in his Kingdom in Heaven*, as may be thought not altogether improbable by the Queſtion Chriſt puts to them about his Baptiſm and his Cup, both preparatory to that Kingdom. And if it be ſo (and ſo ſome think it is) then this Text is applied by this *Lord* to no purpoſe, if it meddles nothing with Temporal Offices and Employments, but relates to the Kingdom of Heaven. But if they meant by this ſitting at his right Hand and at his left, the honourable Places about him in his *Earthly Kingdom*, which the Apoſtles ſometimes fancied he ſhould here have, as ſome think, becauſe of the other part of *Chriſt*'s Anſwer, that *the Princes of the Gentiles exerciſe Dominion over them, but it ſhall not be ſo amongſt you*, ver. 25, 26. Then the Anſwer is clear, that *Chriſt* did not here forbid them the taking of ſuch Places upon them ſimply, but he forbids either an abſolute independent Power; for ſo κυριευειν ſignifies, which takes not away Superiority over others, ſo they be ſubject to the Prince and State. Or elſe the uſing of ſuch Places after the Lordly and Tyrannous Manner of ſome *Heathens*. And the *Geneva* Divines in their Notes upon the Bible tell us, That the meaning of *Chriſt*'s Anſwer to them in theſe words, *to ſit at my right hand at my left is not mine to give*, ver. 23. is, that God the Father had not given him Charge to beſtow Offices of Honour here, but to be an Example of Humility to all. So *Chriſt* came not then to give ſuch Places; but here's no Prohibition for the *Apoſtles* to take them at their Hands who would give them for the good of the Church. And howſoever, if this place muſt be underſtood of Temporal Honours and Employments, then it follows, that though theſe two Apoſtles had not thoſe Seats, ſome other of them ſhould. For *Chriſt* ſays plainly, That the ſitting at his right Hand and at his left *ſhall be given to them for whom it is prepared by his Father*. So then it ſhall be given to ſome, and doubtleſs to ſome of the *Apoſtles*: Strangers ſhould not be preferred before them. And 'tis all one to our preſent Buſineſs, which of the Apoſtles ſat there, ſo ſome did, or were to do; and rather than yield this, his *Lordſhip* perhaps were better grant, that this is to be underſtood of another Kingdom, and that this Text meddles with no Temporal either Offices or Employments, but that by occaſion of this our *Saviour* preaches Humility to them, yet ſo as ſtill to keep up Authority and Government in the Church, to which he applies it.

Annot. in St. Matth. 20. 23.

And for that other parallel Place, *be ye not called Rabbi*, S. *Matth.* 23. 8. that cannot prejudice all Juriſdiction in Men in Holy Orders; as if to meddle with it were forbidden by *Chriſt*, or, as if it were *Antichriſtian*, as now 'tis made; ſince it is plain that *Chriſt* there forbids neither the Title, nor the Preheminence, nor the Authority, but the Vain-glorious Affectation of it, *ver.* 5, 6. and that's a Sin indeed, no Man doubts. And it may be obſerved too, if this *Lord* pleaſes, that this Precept was given to the People too, as well as to the Diſciples, *ver.* 1. and then, for ought I know, this Truth will come in as ſtrongly to pull down *Temporal Lords*, as Biſhops; and what will his *Lordſhip* ſay to that?

As for that which is added by this *Lord*, *If ye ſtrive for Greatneſs, he ſhall be greateſt who is the greateſt Servant to the reſt*: Though the words

words differ ſomewhat from the Text, yet my *Lord* muſt be content to hear, that there is a twofold Greatneſs; the one in God's account, and that's Greatneſs indeed: And ſo our *Saviour* means it here, that *he is Greateſt who is the greateſt Servant to the reſt*, (if this *Lord* will needs read it ſo:) The other is in Man's account, when one Man hath Power and Superiority over another; and which was that which the *Apoſtles* affected. In which caſe, though our *Saviour*'s Precept be, *Whoſoever will be great among you, let him be your Servant*; that is, the more ſerviceable to you and the Church, the greater he is; yet theſe words *(it ſhall not be ſo with you)* do not deny this Authority or Greatneſs which one may have over another in the Church of *Chriſt* for the neceſſary Government thereof, though they neither do nor may Domineer over their Brethren. And therefore where St. *Matthew* reads it, he that will be, μέγας, *great*, and, πρῶτος, *firſt* among you; there St. *Luke* hath it, ὁ μείζων, *greater*, and, * ὁ ἡγούμενος, *Chief* or *Leader*. Nor doth he ſay ſo as St. *Matthew* does, he that would be ſo, but, *he that is*, which argues clearly, that even in our *Saviour*'s own account and Inſtitution too, there was then, and ſhould be after his Aſcenſion *greater* and *leſs*, ſuch as were to lead, and ſuch as were to be led. No *Parity*, and yet no barbarous *Lording*; but orderly and Chriſtian Governing in the Church. And this muſt needs be ſo, or elſe *Chriſt* left his Church in a worſe Condition, than this *Lord* acknowledges the Civil Governments were among the *Heathen*, which he ſays might lawfully govern ſo. For I hope he will not ſay that even the *Heathen* might tyrannize.

St. Matth. 20. 26, 27.

St. Luke 22. 26.

* *And St.* Paul *uſes it for a Biſhop or Governor*, Heb. 13. 1.

If this be not ſufficient, this *Lord* puts us in mind that our *Saviour* ſays in another place, That *he which lays his hand to the Plough, and looks back to the things of this World, is not fit for the Kingdom of God*; that is, the Preaching of the Goſpel, as 'tis uſually called, St. *Luke* 9. *ult.* Where, firſt, it may be doubted whether this laying of the *hand to the Plough* belong to the Miniſters of the Goſpel only, or to others alſo. For if it belongs to others as well as to them (though perhaps not ſo much) then no *Chriſtian*, though he be not a Miniſter, may have to do with Worldly Affairs; and then we ſhall have a devout wiſe World quickly. Secondly, it may be doubted too whether this looking back be any kind of meddling at all with worldly Affairs, or ſuch a meddling as ſhall ſo entangle the Husbandman that his *Plough* ſtands ſtill, or ſo bewitches him, that he forſakes his *Plough*, that is, his Calling altogether. If it be no meddling at all, no Man can live; if it be no meddling, but that which entangles, then any Miniſter may meddle with Worldly Affairs, ſo far and ſo long as he *entangles* not himſelf with them: And ſo far as to entangle himſelf, no *Chriſtian* may meddle, that will *live Godly in Chriſt Jeſus*.

If this be not ſufficient, this *Lord* will prove it e'er he hath done, for he goes on.

> *To be thus withdrawn, by entangling themſelves with the Affairs of this Life, by the Neceſſity and Duty of an Office receiv'd from Men, from the Diſcharge of that Office which God hath called them to, brings a Woe upon them.* Woe unto me *(ſaith the Apoſtle)* if I Preach

Preach not the Goſpel. *What doth he mean? If I Preach not once a Quarter, or once a Year in the King's Chapel? No. He himſelf interprets it*, preath the Word, be inſtant in ſeaſon and out of ſeaſon; rebuke, exhort or inſtruct with all long-Suffering and Doctrine. *He that hath an Office muſt attend on his Office, eſpecially this of the Miniſtery.*

I ſee my *Lord* will not mend his Terms, though they marr the Senſe, and miſlay the Queſtion. For no Man ſays that which this *Lord* ſo often repeats; namely, that a Biſhop or any other Clergy-Man may entangle himſelf with the Affairs of this Life (which yet may be with Covetouſneſs and Voluptuous Living, as much or more than with being called to Council in Civil Affairs) by any Office received from Man, from the diſcharge of that Office, which God hath called them unto. No! God forbid! this would bring a *Woe* upon them indeed. But ſince no Man ſays it, this *Lord* fights here with his own Shadow. For all that is ſaid is this, that a Biſhop being grown old and full of Experience, if the King, or the State in which he lives, thinks him for his Wiſdom, Experience and Fidelity fit to be employed in Civil Councils or Affairs, be it with an Office or without, the Biſhop may lawfully undertake this, ſo he be able to diſcharge it without deſerting the Office which God and his Church have laid upon him. But if he takes it, and be not able to diſcharge both; or being able, doth loiter and not diſcharge them; either of theſe is *Vitium Hominis*, the fault of the Perſon, but the thing is lawful.

As for the place of Scripture which his *Lordſhip* adds, I doubt his *Lordſhip* underſtands it not as the *Apoſtle* means it; for 'tis a Text very much abuſed by ignorant Zeal. For when he ſaith, *Woe unto me if I preach not the Goſpel*, 1 Cor. 9. 16. what doth he mean? if he Preach not once *a Quarter?* No ſure, that's too ſeldom. What then? if he Preach not once *a Year* in the *King's Chapel?* No ſure, much leſs. For in thoſe days there was no *King in Corinth*, nor any where elſe, that was *Chriſtian*, to have a Chapel to Preach in. So this *Lord* might have let this Scorn alone, had it ſo pleaſed him. No; nor is it if a Man Prate not three or four times a Week in one of his *Lordſhip*'s Independent Congregations, and then call it Preaching: The *Apoſtle* knew no ſuch *Schiſmatical Conventicles.* No ſure, None of this. Why but what is this Preaching then, the neglect whereof draws this *Woe* after it? This he tells you St. *Paul* interprets himſelf, 2 *Tim.* 4. 2. 'tis *to Preach the Word.* 'Tis indeed, and neither Schiſm nor Sedition, which are the common Themes of theſe Times. 'Tis to be *inſtant in Preaching the Word*, as God gives Ability and Opportunity; 'tis to be inſtant *in ſeaſon and out of ſeaſon*; that is, to take God's Opportunity rather than our own, and not Preach out of ſeaſon only, as ſome of this *Lord*'s great Favourites uſe to do; 'tis to *rebuke, exhort and inſtruct* with Knowledge and Gravity, and not ſpend Hours in idle and empty Diſcourſes. And all this is to be done *with all long-Suffering and Doctrine*; and let the Clergy but ſtudy hard, and provide that their Doctrine be ſound and good. and I will paſs my word this *Lord* and his Friends ſhall take order they

ſhall

they ſhall do it with all the *long Suffering* that may be; and if they do not ſuffer enough, or not long enough, it ſhall not be his Fault, ſo dearly doth he love that they ſhould Preach the Word.

Nay, I muſt go farther yet. To *preach the Word* in this manner, is not only to go up into the Pulpit, and thence deliver wholſom and pious Inſtructions, and neceſſary and Chriſtian Reproof, though this be, as the commendable, ſo the ordinary way of publick Preaching, that moſt at once may hear. For he may be ſaid to Preach the Goſpel, that any ways declares *Chriſt crucified*, and informs the Underſtandings and Conſciences of Men, for right Belief and true Obedience, be it privately or publickly; be it by word of Mouth or by Writing: and a Man may be ſeaſonably inſtant this way ſometimes, when in the publick way of Preaching he cannot. And if this be not ſo, how is it ſaid of the Apoſtles, *Acts* 5. 42. that *in the Temple and in every Houſe, they ceaſed not to teach and to preach Jeſus Chriſt*, Acts. 20. 20. *I have taught you publickly, and from Houſe to Houſe.* And I believe ſome Biſhops, whom this Lord in this paſſage is pleaſed to jeer at, have preached more and to more purpoſe, than any of his Lordſhip's *Divinity-darlings*. That which follows is true, that he which hath an Office, *muſt wait upon his Office*, *Rom.* 12. 7. and eſpecially this of the Miniſtery; of which Office there the *Apoſtle* principally treats. But this again no Man denies. And yet by his *Lordſhip*'s good leave, no Man is bound to ſtarve by waiting upon his Office. He muſt wait upon it, that's true; but he muſt provide neceſſarys too, that he may be able to wait. Next this Lord tells us,

> *The Practice of the Apoſtles is anſwerable to the Direction and Doctrine of our Saviour. There never was, nor will be, Men of ſo great Abilities and Gifts as they were endued withal, yet they thought it ſo inconſiſtent with their Calling, to take Places of Judicature in Civil Matters, and Secular Affairs and Employments upon them, that they would not admit of the Care and Diſtraction that a buſineſs far more agreable to their Callings than theſe would caſt upon them, and they give the Reaſon of it in the Sixth of the* Acts, *v.* 2. It is not Reaſon that we ſhould leave the Word of God, and ſerve Tables.

There is no doubt but that the Practice of the *Apoſtles* was anſwerable to the Direction and Doctrine of our *Saviour*. And as certainly true it is, that there never were, nor ever will be, Men of ſo great Abilities and Gifts, in Supernatural and Heavenly things eſpecially, as they were endued withal. But how will this *Lord* prove, that they thought it a thing abſolutely inconſiſtent with their Callings to meddle with Temporal or Civil Affairs. No one of them hath in any place of Scripture expreſſed ſo much. Againſt *entangling themſelves with the World and the Affairs of it*, I confeſs they have, but no more. Yet this *Lord* proves it thus: They would not admit of the Care and Diſtraction, that a buſineſs far more agreeable to their Calling than theſe would caſt upon them. His *Lordſhip* means the *Deacon*'s Office: And therefore ſurely they would not take theſe. But this Argument by his *Lordſhip*'s leave is inconſequent:

For if any Offices or Employments, how agreeable ſoever to their Calling, bring with them ſuch Care and Diſtraction as ſhall in a manner quite take them off from Preaching the Goſpel, the *Apoſtles* did not, and their *Succeſſours* may not trouble themſelves with them: When as yet the Apoſtles might, and their Succeſſours may take on them other Employments, though in their Nature leſs agreeable to their Calling, if they be leſs diſtractive from it. Now the *Deacon*'s Office (as it was then) brought more trouble upon them for the Poor and the Widows, than any Places of Judicature or Council do upon Clergy-men now. Which may appear by the very Reaſon they have given, and here remembred, that it was no Reaſon *they ſhould leave the Word of God and ſerve Tables.* For there it is not ſaid, that they might not at all meddle with the ordering of thoſe Tables, but that it was not fit they ſhould ſo meddle with them as καταλείψαντας ------- leaving the word of God to attend them. And this to do no Man ſays is lawful now. But his Lordſhip preſſes this Argument yet farther.

> *And again, when they had appointed them to chooſe Men fit for that buſineſs, they inſtitute an Office rather for taking Care of the Poor, than they by it would be diſtracted from the principal Work of their Calling, and then ſhew how they ought to apply themſelves: But we (ſay they) will give ourſelves continually unto Prayer, and to the Miniſtery of the Word. Did the Apoſtles, Men of extraordinary Gifts, think it unreaſonable for them to be hinder'd from giving themſelves continually to preaching the Word and Prayer, by taking care for the Tables of Poor Widows; and can Biſhops now think it reaſonable or lawful for them to contend for ſitting at Council Tables, to govern States, to turn States-men inſtead of Churchmen, to ſit in the higheſt Courts of Judicature, and to be employed in making Laws for Civil Polities and Government?*

It is true indeed that the *Apoſtles* appointed the *Diſciples* to chooſe Men fit for that buſineſs, and that they did inſtitute the Office of *Deacons* to take care of the Poor, rather than they would be diſtracted from the principal Work of their Calling. But when was this done? When? Why not till the Diſciples were multiplied; not till there aroſe Contentions between *the Greeks and the Hebrews, that that their Widows were neglected in the daily Miniſtration*, Acts 6. 1. Therefore till the Work grew ſo heavy, and the Contentions ſo warm, the Apoſtles themſelves did order thoſe Tables, and attend them too. Therefore the Work was not unlawful in its ſelf for them, for then it had been Sin in them to do it at all at any time. For that which is ſimply evil in, and of it ſelf, is ever ſo; therefore the moſt that can be made of this Example is, that it was lawful, very lawful and and charitable too, for the *Apoſtles* to take care of thoſe Tables themſelves; and they did it. For all the Proviſion for the Poor was brought and *laid at the Apoſtles feet*, Acts 4. 35. which doubtleſs would never have been done, had it been unlawful for the *Apoſtles* to order and to diſtribute it. But when they found the encreaſing Burthen too heavy for both the one Work and the other, then, though

though both were lawful, yet it was more expedient to leave the *Tables* than the *Word of God*, with which the World was then as little acquainted, as now 'tis full of; (and I pray God it be not full to a dangerous Surfeit.) Now this, as I conceive in Humility, ſtates the Biſhops Buſineſs: For to me it ſeems out of Queſtion, that it is moſt lawful for Biſhops to be converſant in all the Courts, Councils, and Places of Judicature, to which they have been called ſince the Reformation in the Church and State of *England*, till they find themſelves, or be found unable to diſcharge the one Duty and the other. And then indeed I grant no ſerving of Tables, no nor Council Tables is to be preferred. But then you muſt not meaſure Preaching only by a formal going up into the Pulpit: For a Biſhop (and ſuch Occaſions are often offer'd) may Preach the Goſpel more publickly, and to far greater Edification in a Court of Judicature, or at a Council Table, where great Men are met together to draw things to an Iſſue, than many Preachers in their ſeveral Charges can; and therefore to far more Advancement of the Goſpel, than any one of his *Lordſhip*'s Sect at a *Tables end* in his *Lordſhip*'s Parlour, or in a Pulpit in his *Independent* Congregation, whereſoever it be. And when he hath ſaid all that he can, or any Man elſe, this ſhall be found true, that there is not the like Neceſſity of Preaching the Goſpel lying upon every Man in Holy Orders, now *Chriſtianity* is ſpread and hath taken Root, as lay upon the *Apoſtles* and *Apoſtolical* Men, when *Chriſt* and his Religion were Strangers to the whole World. And yet I ſpeak not this to caſt a Damp or Chilneſs upon any Man's Zeal or Diligence in that Work: No, *God forbid!* For, though I conceive there is not the ſame Neceſſity, yet a great Neceſſity there is ſtill, and ever will be, to hold up both the Verity and Devotion which attend Religion; and----*Non minor eſt Virtus, quam quærere, parta tueri.* So there may be as great Vertue in the Action, though perhaps not equal Neceſſity of it.

Beſides, *Deacons* were not Lay Men, but Men in *Holy Orders*, though inferiour to the *Apoſtles*; as appears by *Stephen*'s undertaking the *Libertines* and *Cyrenians* in the Cauſe of *Chriſt*; and *Philip*'s Preaching of Chriſt in *Samaria*, and Baptizing. And if they were of the *Seventy* (as *Epiphanius* thinks they were, *Hær.*) then they were *Presbyters* before they had this Temporary Office (if ſuch it were) put upon them. Therefore, if to meddle with theſe things were ſimply unlawful in themſelves, or for Men in *Holy Orders*: Or, if all meddling with them were ſuch a Diſtraction, as muſt needs make them leave the Preaching of the Goſpel, then theſe *Seventy* might not diſcharge the Office to which they were choſen; and if this be ſo, then this *Lord* muſt needs infer that the *Apoſtles*, and all which choſe them, did ſin in Inſtituting ſuch Men to take care of the Tables, and to diſtract them from Preaching of the Word; which they thought unfit for themſelves to do. And yet, I hope, my *Lord* will not ſay this in his privateſt *Conventicle*. Nay, yet more; though this Care was delivered over to the *Deacons* in ordinary, yet *Calvin* tells us plainly, that in things of moment they could do nothing---*Nec quicquam*---without the Authority of the Presbyters. So they meddled ſtill.

Acts 6. 9.
Acts 8. 5. 38.
Acts 6. 6.
Calvin in Acts 21.

Next

Next this *Lord* ſhews, ſince the *Apoſtles* did not think fit to diſtract themſelves with Buſineſs about theſe Tables, how they ought to apply themſelves. And this he ſets down in the Apoſtle's Words, *Acts* 6. 4. *But we will give our ſelves continually to Prayer, and the Miniſtery of the Word.* And yet I hope this *Lord* doth not think the *Apoſtles* by this word *continually*, meant to do nothing elſe but Pray and Preach: For if they did one of theſe two *continually* without any intermiſſion, then they could do nothing elſe, which is moſt apparently falſe. And indeed (which it ſeems this learned *Lord* conſidered not) this word *continually* is not in the Text. For in the *Greek* the word is προσκαρτερήσομεν, we will be conſtant and inſtant in Prayer and Miniſtration of the Word; which may and ought to be done, though neither of them *continually*; and which many of God's Servants have done, and yet meddled ſome way or other with temporal or worldly Affairs.

The Argument is over: The reſt of this Paſſage is this *Lord*'s Rhetorick, which I ſhall anſwer as I repeat it. *Did the Apoſtles* (ſaith his *Lordſhip*) *Men of extraordinary Gifts, think it unreaſonable for them to be hindred from giving themſelves continually to Preaching the Word and Prayer, by taking care of the Tables of the poor Widows?* No; ſure they they did not think it *unreaſonable*; that is this *Lord*'s word to make the preſent buſineſs of the Biſhops more Odious, as if it were againſt common Reaſon. But there's no ſuch word in the Text. The word is, οὐκ ἀρεστὸν, *it is not meet.* Now many things may not be *meet* or *comely*, which yet are not altogether *unreaſonable*: Nay, which at ſome times, and upon ſome occaſions, may be *meet* and *comely* enough; nay, perhaps neceſſary for the very Goſpel it ſelf, and therefore no way unreaſonable; howſoever at this time unfit for the *Apoſtles*, and worthily refuſed by them.

Well; the Rhetorick goes on. Did the *Apoſtles* thus, *and can the Biſhops now think it reaſonable or lawful for them?* Yes, the Times and Circumſtances being varied, and many things become fit which in ſome former Times were not, they can think it both reaſonable and lawful, nay, neceſſary for ſome of them. What? To contend for ſitting at Council Tables? No; *God forbid*, perhaps not to ſue for ſitting there, but certainly not to contend for it; but to ſit there being called unto it, and to give their beſt Advice there, never unlawful, and oft-times neceſſary: And here let me tell this *Lord* by the way, that the *Biſhop* which he hath ſufficiently hated, was ſo far from contending for this, that though he had that Honour given him by His Majeſty to ſit there many Years, yet I do here take it upon my *Chriſtianity* and *Truth*, that he did never move His Majeſty directly or indirectly for that Honour, and was ſurprized with it as altogether unlooked for, when His Majeſty's Reſolution therein was made known unto him. Nor ever did that *Biſhop* take ſo much upon him, as a *Juſtice-ſhip* of the *Peace*, or meddle with any Lay-Employment, ſave what the Laws and Cuſtoms of this Realm laid upon him in the *High Commiſſion* and the *Star-Chamber*, while thoſe Courts were in being; and continued Preaching till he was Threeſcore and four, and then was taken off by Writing of his Book againſt *Fiſher* the *Jeſuit*, being then not able at thoſe Years to continue both. And ſoon after the World know,

knows *what trouble* befel him, and in time they will know *why* too, I hope. Beſides, the Care of Government, which is another part of a Biſhop's Office, and a neceſſary one too, lay heavy upon him, in theſe Factious and broken Times eſpecially. And whatſoever this *Lord* thinks of it, certainly, though Preaching may be more neceſſary for the firſt planting of a Church, yet Government is more noble and neceſſary too, where a Church is planted; as being that which muſt keep Preaching and all things elſe in order. And Preaching (as 'tis now uſed) hath as much need to be kept in order as any, even the greateſt Extravagance that I know. Nor is this out of Chriſt's Commiſſion, *Paſce Oves*, *John* 21. 15. for the feeding of his Sheep. For a Shepherd muſt guide, govern, and defend his Sheep in the Paſture, as well as drive them to it. And he muſt ſee that their *Paſture* be not tainted too, or elſe they will not thrive upon it. And then he may be anſwerable for the *Rot* that falls among them.

The Rhetorick goes farther yet. *To contend for ſitting at Council Tables to govern States.* No, but yet to aſſiſt them being called by them. *To have States-Men inſtead of Church-Men.* No, but doing the Duty of Church-Men, to mingle pious Counſels with States-Mens Wiſdom. *To ſit in the higheſt Courts of Judicature:* And why not, in a Kingdom where the Laws and Cuſtoms require it? *Not to be employed in making Laws for Civil Polities and Government.* And I conceive there is great Reaſon for this in the Kingdom of *England*, and greater ſince the *Reformation* than before. Great Reaſon, becauſe the Biſhops of *England* have been accounted, and truly been, grave and experienced Men, and far fitter to have *Votes* in Parliaments for the making of Laws, than many young Youths which are in either Houſe: And becauſe it is moſt fit in the making of Laws for a Kingdom, that ſome *Divines* ſhould have Vote and Intereſt to ſee (as much as in them lies) that no Law paſs, which may perhaps, though unſeen to others, intrench upon Religion it ſelf, or the Church. And I make no doubt but that theſe and the like Conſiderations ſettled it ſo in *England*, where Biſhops have had their Votes in Parliaments, and in making Laws, ever ſince there were Parliaments; yea, or any thing that reſembled them in this Kingdom. And for my part, were I able to give no Reaſon at all why Biſhops ſhould have Votes in Parliament, yet I ſhould in all Humility think that there was and is ſtill ſome great Reaſon for it, ſince the Wiſdom of the *State* hath ſucceſſively in ſo many Ages thought it fit. And as there is great Reaſon they ſhould have Votes in making Laws, ſo is there greater Reaſon for it ſince the *Reformation* than before. For before that time Clergy-Men were governed by the Church *Canons* and *Conſtitutions*, and the *Common Laws* of *England* had but little Power over them. Then in the Year 1532. the Clergy ſubmitted; and an Act of Parliament was made upon it: So that ever ſince the Clergy of *England*, from the Higheſt to the Loweſt, are as much ſubject to the Temporal Laws as any other Men, and therefore ought to have as free a Vote and Conſent to the Laws which bind them, as other Subjects have. Yet ſo it is, that all Clergy-Men are and have long ſince been excluded from being *Members of the Houſe of Commons*, and now the Biſhops and their Votes, by this *laſt Act*, are caſt out of

the *Lord's Houſe*. By which it is at this Day come to paſs, that by the Juſtice of *England*, as now it ſtands, no Clergy-Man hath a Conſent, by himſelf or his Proxy, to thoſe Laws to which all of them are bound.

In the mean time, before I paſs from this Point, this *Lord* muſt give me leave to put him in mind of that which was openly ſpoken in both Houſes; that the Reaſon why there was ſuch a Clamour againſt the Biſhops Votes was, *becauſe all or moſt of them Voted for the King*, ſo that the potent Faction could not carry what they pleaſed, eſpecially in the *Upper Houſe*. And when ſome ſaw they could not have their Will to caſt out their Votes fairly, the *Rabble* muſt come down again, and Clamour againſt their Votes; not without danger to ſome of their Perſons. And come they did in Multitudes. But who procured their coming I know not, unleſs it were this *Lord* and his Followers. And notwithſtanding this is as clear as the Sun, and was openly ſpoken in the Houſe, that this was the true Cauſe only why they were ſo angry with the Biſhops Votes; yet this moſt Godly and Religious *Lord* pretends here a far better Cauſe than this; namely, that they may, as they ought, carefully attend to the Preaching of the Word, and not be diſtracted from that great Work, by being troubled with theſe Worldly Affairs. And I make no doubt, but that the ſame Zeal will carry the ſame Men to the devout taking away the Biſhops and the Church Lands, and perhaps the Parſons Tythes too, and put them to ſuch Stipends as they ſhall think fit, that ſo they may Preach the Goſpel freely, and not be drawn away with theſe Worldly Affairs from the principal Work of that Function. Well! my *Lord* muſt give me leave here to Propheſie a little: and 'tis but this in ſhort, Either the Biſhops ſhall in few Years recover of this Hoarſeneſs, and have their Honour and their Votes in Parliament again; or, before many Years be paſt, all Baſeneſs, Barbarity and Confuſion will go near to poſſeſs both this Church and Kingdom.

But this *Lord* hath yet ſomewhat more to ſay; namely, that

> *If they ſhall be thought fit to ſit in ſuch Places, and will undertake ſuch Employments, they muſt not be there as ignorant Men, but muſt be knowing in Buſineſs of State; and underſtand the Rules and Laws of Government, and thereby both their Time and Studies muſt be neceſſarily diverted from that which God hath called them unto. And this ſurely is much more Unlawful for them to admit of, than that which the Apoſtles rejected as a diſtraction unreaſonable for them to be interrupted by.*

Why but yet if they ſhall be thought fit to ſit in ſuch Places, and will undertake ſuch Employments, what then? Why then they muſt not ſit there as *ignorant Men*, but they muſt be knowing Men, and *underſtand the Rules and Laws of Government*. This is moſt true; and if any Man ſit in thoſe places as an Ignorant, 'tis an ill Choice that is made of him, and he doth not well that accepts them. But ſure, if Biſhops ſit there as Ignorants, they are much to be blamed. For if they ſpend their younger Studies before they meddle with Divinity,

nity, as they may and ought, ſure there is ſome great Defect in them, if they be not as knowing Men in the Rules of Government as moſt Noblemen or others are, who ſpend all their younger time in Hawking and Hunting, and *ſomewhat elſe:* And this younger time of theirs, if Biſhops have ſpent as they ought, they may with a little Care and Obſervation, and without any great Diverſion of their Time and Studies from that which God hath called them unto, perform thoſe Places with great Knowledge and much Happineſs to the States in which they ſerve, as hath formerly in this, and doth at preſent in other Neighbouring States appear. And for ought this *Lord* knows, if ſome Counſels had been followed, which ſome Biſhops gave, neither the King, nor the State, nor the Church, had been in that ill Condition in which they now are. Nor are theſe Places more Unlawful for Biſhops to admit of in theſe Times and Conditions of the Church, than that which the Apoſtles rejected as a Diſtraction, but not as an unreaſonable one, in thoſe Times and Beginnings of *Chriſtianity*, as is proved before. But the Zeal of this *Lord* burns ſtill, and as it hath fired him already out of the Church, and made him a *Separatiſt*; ſo it would now fire the Biſhops out of the State, and make them Members of *Antichriſt*. His *Lordſhip* goes on therefore, and as before he told us the Practice of the *Apoſtles* was anſwerable to the Doctrine of *Chriſt*, ſo here he tells us again;

> . *The Doctrine of the Apoſtles is agreeable to their Practice herein. For St.* Paul, *when he inſtructs* Timothy *for the Work of the Miniſtery, preſſeth this Argument from the Example of a good Soldier:* No Man that warreth entangleth himſelf with the Affairs of the World.

The Doctrine of the *Apoſtles* is agreeable indeed to their Practice herein, and in all things elſe; and I would to God with all my Heart this *Lord*'s Opinions were agreeable to either their Practice or their Doctrine; and then, I am ſure, he would be a better Soldier for *Chriſt*, than this poor Church hath cauſe to believe he is. But his *Lordſhip* ſays that *Paul* when he inſtructs *Timothy* for the Work of the Miniſtery, preſſeth this Argument from the Example of a good Soldier; That *no Man that warreth,* ἐμπλέκεται, *entangles himſelf with the Affairs of the World.* The word ἐμπλέκω ſignifies *involvere & permiſcere ſe*, to involve and, as it were, throughly to mingle himſelf with that which he undertakes; to be ſo buſied, *ut extricare ſe non poſſit*, that he cannot untwiſt himſelf out of the Employment: And I eaſily grant that no good Chriſtian, much leſs any good Biſhop, may ſo entangle himſelf with the World, as either to Deſert his Calling, or to be ſo diſtracted from it, as not to do his Duty in it, But this bars not all meddling with it. For the *Geneva* Note upon that place ſays plainly, he may not extangle himſelf; no, not ſo much as with his Houſhold and other ordinary Affairs. But then if he ſhall not meddle with, or take care of theſe at all, he may beg or ſtarve, unleſs he have better Means than the Competency which this Devout Age thinks ſufficient for the Miniſtery. Nay, which is more, he may by ſo doing fall under that heavy Sentence of the *Apoſtle*,

2 Tim. 2. 4.

Annot. ibid.

Apoſtle, 1 Tim. 5. 8. *That if he provide not for his own, he hath denied the Faith, and is worſe than are Infidels.* Nay, which is yet more, if all meddling with Temporal Affairs, all Care of the World be an *Entanglement*, the Clergy muſt needs be in a Perplexity whatſoever they do. For if they meddle with any Worldly Buſineſs, and entangle themſelves, they do that they ought not, 2 *Tim.* 2. 4. And if they do not meddle with Worldly Affairs, and ſo do not provide for their own; and provide they cannot without ſome meddling. Then, for fear of this *Lord*'s ſowr Divinity, that all meddling with is *entangling* in them, they are *worſe than Infidels.* Now a Perplexity which ſhall wrap a Man up in Sin which way ſoever he ſets himſelf to Action, is ſo contrary to *Divine Juſtice*, as that no Law or Scripture of God can command it, nor any right Reaſon of Man approve it.

But examining this Text farther I find two things more obſervable. The one, that the *Soldier* here, whoſe Example is the ground of this Argument, is not bound under Pain of any Sin, not to buſie himſelf with the Affairs of this Life; but he doth it not (ſaith the Text) to the end *he may pleaſe him whoſe Soldier he is.* So then, if any Man, the better to pleaſe God, forbears this Employment, and his Conſcience and Love to his Calling be his Motives ſo to do, he does well. But if another Man, who hath no ſcruple in himſelf, and finds he can do both without an *Entanglement* by the one to the prejudice of the other, and thereupon be ſo employ'd (for ought I know) he doth not ſin. The other is, perhaps this *Lord* may find that St. *Paul* here in this place inſtructs *Timothy*, not ſo much for the Work of the Miniſtery (as here he affirms) as for the general Work of Chriſtianity. For, *Ver.* 1. he exhorts to Conſtancy and Perſeverance, that he *be ſtrong in the Grace which is in Jeſus Chriſt.* And then this Argument falls upon other Chriſtians as well as upon Miniſters, though not ſo much. And then I hope this *Lord*, who is ſo careful for *our* Spiritual Warfare, will take ſome care of his own alſo; if the great care which he takes at this preſent for the *Militia* of the Kingdom entangles him not. But his *Lordſhip* is now come to conclude this Point.

I conclude; That which by the Commandment of our Saviour, by the Practice and Doctrine of the Apoſtles, and I may add by the Canons of ancient Councils grounded thereupon, is prohibited to Miniſters of the Goſpel, and ſhewed to be ſuch a diſtraction unto them from their Calling and Function, as will bring a Woe upon them, and is not reaſonable for them to admit of; if they ſhall notwithſtanding entangle themſelves withal, and enter into, it will bring a Guilt upon their Souls, and hurt them in reſpect of their Conſciences.

His *Lordſhip* is now come (ſo he tells us) to conclude this Point; and in this Concluſion he artificially ſums up, and briefly, all his Arguments. I ſhall as briefly touch at my Anſwers before given, and ſtay upon nothing, unleſs I find ſomewhat new. This done, I ſhall wait upon him (for that's his deſire Clergy-Men ſhould) to the next Point.

And

And truly, I find nothing new in the folding up this Concluſion, but that he ſays, he may add that Miniſters are prohibited from meddling with Wordly Affairs, by the *Canons* of Antient *Councils* grounded upon the Apoſtles Doctrine. The Church is much beholding to this *Lord* that he will vouchſafe to name her Antient Councils: He doth not uſe to commit this Fault often, and yet leſt he ſhould ſin too much in this kind, he doth but tell you that he may add theſe, but he adds them not. It may be he doubts, that if he ſhould name thoſe Canons, ſome ſufficient Anſwer might be given them, and yet the Truth remain firm, that it is not only lawful, but fit and expedient in ſome times and caſes, for Biſhops to intermeddle with, and give Counſel in Temporal Affairs; and though this *Lord* names none, yet I will produce and examine ſuch *Canons* and Antient *Councils* as I find, and ſee what they ſay in this buſineſs.

The firſt I meet withal is——But here I find my ſelf met with and prevented too, by a Book entituled *Epiſcopacy aſſerted*, made by a Chaplain of mine, Mr. *Jer. Taylor*, who hath learnedly looked into and anſwered ſuch *Canons* of *Councils* as are moſt quick upon Biſhops or other Clergy-Men for meddling much in Temporal Affairs. And therefore thither I refer the Reader, being not willing to trouble him with ſaying over another Man's Leſſon; only I ſhall examine ſuch *Councils* (if any I find) which my *Chaplain* hath not met with or omitted. And the laſt that I meet with is the † Council of *Sardis*; wich though the laſt, is as high up in the Church as about the Year 347. And there was a *Canon* to reſtrain Prelats from their frequent reſorts to the Court: Yet there are many Caſes left at large in which they are permitted to uſe their own Judgment and Freedom. So that Canon ſeems to bring along with it rather Counſel than Command. And howſoever they are well left to their Liberty (as I conceive it) becauſe to frequent the Court, as over-loving the place, is one thing; and to go thither, though often, when good Cauſe calls for them (be that Cauſe Spiritual or Temporal) is far from an Offence. For if it be Spiritual, they muſt go; that's their Office and Duty directly: And I ſee no Reaſon why the Phyſitians ſhould be forbid to viſit the places of greateſt Sickneſs. This I am ſure of, **Conſtantine* the Great commanded the perſonal attendance of Biſhops and other Clergy-Men in his Court. And if it be Temporal; they may go: that's their Duty by Conſequence, eſpecially, if they be called. For as their exemplary Piety may move much, ſo do I not yet know any deſigns of State, which are made the worſe by Religion; or any Counſels of Princes hurt by being communicated with Biſhops, in whom doth, or ſhould reſide the Care of Religion and Religious Converſation. But perchance I have known ſome Counſels miſcarry for want of this.

Epiſcopacy aſſerted §. 49.

† Conc. Sardicenſ. edit. Lat. apud Bion. To. 1. par. 1. p. 431.

* Euſeb. de Vit. Conſtant. L. 1. c. 35.

The next is the firſt † Council at *Carthage*, and there the Prohibition runs thus, They which are of the Clergy, *non accedant ad Actus ſeu Adminiſtrationem, vel Procurationem domorum*; which forbids (as I conceive it) this only, that they ſhould not be Stewards of the Houſes, or Bailiffs of the Lands of great Perſons. And this may be both in regard of the great trouble belonging to ſuch Places, and the hazard of Scandal which might ariſe, in caſe there ſhould happen

† Conc. Carthag. 1. Can. 6.

any failure in ſuch great Accounts. And in the * *Code* of the *African* Councils it is thus read, *non ſint Conductores & Procuratores, nec ullo turpi & inhoneſto negotio, victum quærant:* which I think is the truer Reading. And then this Council doth not forbid all meddling in in Secular Affairs, but ſuch as by their diſhoneſt gain draw Scandal upon the Church: And there is great Reaſon ſuch ſhould be forbidden them.

* Cod. Can. Eccl. Affric. Can. 16.

A third I meet withal, and that is the Council of † *Eliberis* about the Year of our Lord 306. where the *Canon* ſeems to be very ſtrict againſt Clergy-Men's going to Markets and Fairs *negotiandi cauſa*, to make profit by negotiation; but require them to ſend their Son, their Friend or their Servant to do ſuch buſineſs for them. And yet this Prohibition as ſtrict as it ſeems, is not abſolute, nor binding, farther than that they ſhall not purſue thoſe matters of Gain out of their own Provinces; but if they will and think fit, they might for all this *Canon* negotiate, either for their neceſſary maintenance or improvement of their Fortunes, ſo that they wandred not abroad out of their own Province where they ſerve.

† Epiſcopi, Presbyteri & Diaconi de locis ſuis Negotiandi cauſâ non diſcedant, nec circumeuntes Provincias quæſtuoſas Nundinas ſectentur. Sane ad Victum ſuum conquirendum, aut Filium, aut Libertum, aut Mercenarium, aut Amicum, aut quemlibet mittant: & ſi voluerint negotiari intra Provinciam, negotientur. *Conc. Eliberit. Can.* 18.

In the mean time when all theſe, or any other Councils are duly weighed, and their meaning right taken, this will be the reſult of all; that neither Biſhop nor other Clergy-Man might or may, by the Canons of Holy Church, ambitiouſly ſeek, or voluntarily of himſelf aſſume any Secular Engagement. And as they might not ambitiouſly ſeek great Temporal Employments, ſo might they not undertake any low or baſe ones for ſordid and covetous ends. Nor might they relinquiſh their own Charge to ſpend their Strength in the aſſiſtance of a foreign one. But though they might not ſeek or voluntarily aſſume Secular Employment, * yet they might do any lawful thing impos'd on them by their Superiours. And ſo might the Biſhop (who had no Superiour in his Province) if the Prince required his Service; or that he thought it neceſſary for the preſent State of the Church in which he liv'd: † For if he might tranſmit his Power to thoſe of the inferiour Clergy, no doubt but he might deal himſelf in ſuch Civil Affairs, as are agreeable to the dignity of his Place and Calling: and generally the Biſhop, or any other Clergy-Man, may and might by the ancient Canons of the Church be employed in any Action of Piety, though that Action be attended with Secular care and trouble. And this is without any ſtrain at all collected out of that great and famous Council of *Chalcedon*, one of the four firſt *General Councils*, approved of highly throughout all Chriſtendom, and with great reverence acknowledged in the Laws of this Kingdom. And therefore after the *Canon* of that Council had laid it down in general terms, that neither *Biſhop*, *Clerk*, nor *Monk*, ſhould farm Grounds, or *immeſcere ſe*, mix himſelf as it were with ſuch Temporal Affairs, it adds ſome exceptions of like Nature to thoſe by me expreſſed, eſpecially the laſt of them. And ſome of theſe will expound the

* Aut negotijs ſæcularibus ſe immiſcere præter pupillorum ſi forte Leges imponant in excuſabilem curam, aut Civitatis Epiſcopus Eccleſiaſticarum rerum ſolicitudinem habere præcipiat, aut Orphanorum & Viduarum, eorum qui ſine ullâ defenſione ſunt, ac perſonarum quæ maxime indigent Eccleſiaſtico adjutorio, & propter timorem Domini cauſa depoſcat. *Conc. Chalced. Act.* 15. *Can.* 3.

† Balſamon. in Concil. Chalcedon. c. 3. p. 327.

the Canon of any Council which I have yet ſeen, that ſpeaks moſt againſt Clergy-Mens embarking themſelves in Secular Buſineſs. And therefore though this *Lord* would not, yet I have laid before you whatſoever is come to my Knowledge out of the *Antient Councils*; where by this laſt cited and great Council, his *Lordſhip* may ſee, that Biſhops ſhould meddle with and order ſome Temporal Affairs, as Perſons in that kind fitter to be truſted than other Men of what Rank or Condition ſoever; and therefore excepts from its own general Canon the Caſes of *Orphans* and *Widows*, and the Eſtates of ſuch Perſons as moſt need Eccleſiaſtical help, or where any Cauſe in the fear of God requires it. In which Caſes the *Widows* and the *Fatherleſs* have had much cauſe to bleſs God, when they have been referred to the Conſcience, Truſt and Care of Biſhops. But this were in a manner to make them *Maſters of the Wards* or *Guardians* to them, which I know this *Lord* will not like by any means. It would come too near his Office; and then he would cry out indeed, that this was a greater Diſtraction of them from their Function to which God had called them, than that of the attending poor *Widows Tables* was to the *Apoſtles*: And yet he ſees what ſome *Canons* of Antient Councils have decreed in this Caſe. Beſides, we cannot have a better or a clearer Evidence of the true meaning of the Antient Canons than from the Practice of the Antient *Fathers* of the Church, who were ſtrict and conſciencious Obſervers of the Canons, and yet (as is before proved) meddled in many, and ſome the greateſt Civil Affairs, being employed as *Ambaſſadors* from great Emperors and Kings: And * *Balſamon* obſerves, that whenſoever it ſhall pleaſe the Prince to call any Biſhops to ſuch Employments, they neither are to be reſtrained by the aforeſaid Canons, nor cenſured by them.

* Balſam. in Conc. Carthag. prima, Can. 16. p. 328, 329.

I conclude this Point then, that Biſhops are not prohibited to meddle with Civil publick Affairs, either by *Chriſt*'s command, or by the *Apoſtle*'s either Doctrine or Practice (though all their Practice doth not give an abſolute Rule for all future Obedience as their Doctrine doth) and I may add not by *Canons* of Antient Councils (rightly underſtood) nor are all of them ſuch Diſtractions as will bring a *Woe* upon Biſhops or other Clergy-Men, though they meddle with them: I rather believe ſome things will be in a woful Caſe if they meddle not. And in ſome Caſes there's all the Reaſon in the World they ſhould be not only permitted, but ſome of them commanded to meddle; to the end that in all Conſultations, eſpecially the greateſt, in Parliament, and at *Council Table*, it might be their care to ſee that Religion were kept upright in all; and that nothing by Practice or otherwiſe paſs, *cum detrimento Religionis & Eccleſiæ*, with detriment to Religion or the Church, always provided that they do not ſo entangle themſelves in any of theſe Affairs, as ſhall much prejudice their Function; and this done, I know no Guilt that this meddling can bring upon their Souls, or hurt their Conſciences. But this *Lord* having (as he thinks) concluded the contrary, proceeds now to the next Point, and ſays, that

In the next place this meddling in Temporal Affairs doth blemiſh them, and ſtrike them in their Credits; ſo far from Truth is that Poſition

ſition which they deſire to poſſeſs the World withal, that unleſs they may have thoſe outward Trappings, or worldly Pomp added to the Miniſtery, that Calling will grow into Contempt and be deſpiſed.

Good God! How Pious this *Lord* is, and what a careful Friend over the Church! Firſt, he takes care the Biſhops Conſciences may not be hurt, and now he is as jealous over their Credits. But I doubt he is jealous over them amiſs: For he is of Opinion, that meddling in Civil Affairs ſtrikes them in their Credit; and he thinks farther, that the Poſition with which they would poſſeſs the World in this caſe is far from Truth. Let's examine this Poſition then, what it is, and what it works. The Poſition is, (as this *Lord* reports it) That *unleſs they may have theſe outward Trappings, or worldly Pomp added to the Miniſtery, their Calling will grow into Contempt.* Firſt, there was never any Age in any Kingdom *Chriſtian*, in which the Biſhops were ridden with ſo much Scorn and Contempt as they are at this day in *England*; and this makes this *Lord*, though he be a very ordinary Horſeman for any good Service, pleaſe himſelf with *Trappings*. Secondly, for the *worldly Pomp* which he means and expreſſes, the Train of that hath been long ſince cut ſhort enough in *England*; and he that will not look upon the Biſhops with an evil Eye muſt needs acknowledge it. Well, but what then doth this Poſition work? Why they may not have theſe *Trappings*, there will follow *Contempt upon their Calling*; ſo he makes the Biſhops ſay. Is this *Lord* of that Opinion too? No ſure; for he ſays,

The Truth is, theſe things caſt Contempt upon them in the Eyes of Men. They gain them Cap and Courteſie, but they have caſt them out of the Conſciences of Men; and the Reaſon is this, every thing is eſteemed as it is eminent in its own proper Excellency; the Eye in ſeeing, not in hearing; the Ear in hearing, not in ſpeaking. The one would be rather monſtrous than comely, the other is ever acceptable, being proper. So is it with them: their proper Excellency is Spiritual, the denial of the World, with the Pomps, and Preferments, and Employments thereof. This they ſhould teach and practice.

Well then, the queſtion is, Whether the Honour of Biſhops and their Employments in Temporal Affairs, as they are at this day moderated, in the Church and State of *England*, bring Contempt upon them and their Calling, as this *Lord* ſays; or help to keep off Contempt, as he ſays the Biſhops would poſſeſs the World. Firſt, I am clear of Opinion that *Solomon* was almoſt as wiſe as this *Lord* thinks himſelf, and yet he ſays plainly, *Eccleſ.* 9. 16. That though Wiſdom in its ſelf be far better than Folly, yet *the poor Man's Wiſdom is deſpiſed, and his Words not heard.* And we ſee in daily Experience, that a poor Miniſter's Words are as much ſlighted in the Pulpit, as a poor Man's in the Gate. And therefore theſe things which this *Lord* calls *Trappings*, are many times very neceſſary to keep off that *Contempt* and *Deſpight* which the boiſterous Multitude, when their Sins are reproved, are apt to caſt upon them. And whatſoever this *Lord* thinks, 'tis a great Credit and Support to the reſt of the Clergy, and being well

well uſed, a great advantage to their Calling, that the Biſhops and other Eminent Men of the Clergy ſhould have moderate Plenty for Means, and enjoy Honour and external Reputation; and though it be well known that the Church conſider'd in *Abſtract*, in and by its ſelf only, is not promoted nor advanced by ſuch Employments, yet, as ſhe is conſidered in her *Peregrination* and *Warfare*, ſhe gains by them great both Strength and Encouragement.

Secondly, That which this *Lord* adds, that thoſe things gain the Biſhops *Cap* and *Courteſie*, but have caſt them out of the Conſciences of Men. Tis well that theſe things gain them that. For the Age is grown ſo churliſh to that Calling, that I believe they would have very little of either, were it not for theſe things; as will too ſoon appear now this laſt *Act* of Parliament hath taken away their *Trappings*. As for that which follows next, that theſe things have caſt them out of the *Conſciences of Men*, that's not ſo: For in other Kingdoms that are *Chriſtian*, and ſome *Reformed* as well as other, they have more Employment in Civil Affairs than with us, and yet are in high eſteem in the *Conſciences of Men*. But the Truth is, Schiſm and Separation have ſo torn Men from Clergy and Church, from God and Chriſt and all, that they have not only caſt Biſhops, but Religion too out of their Conſciences, and their Conſciences are thrown after, God knows whither.

Now for the Reaſon which this *Lord* gives, he is quite wide in that alſo. For every thing is not eſteemed as it is eminent in its own proper Excellency (as he ſays it is): Indeed it ought to be ſo, but ſo it is not. For in the place before cited, *Eccleſ.* 9. 16. *Wiſdom is better than Folly*, and is moſt eminent in its own proper Excellency, but is it always eſteemed ſo? No ſure; *for the poor Man's Wiſdom is deſpiſed*. There, however it ought to be eſteemed for its proper Excellency, yet if it be found in a poor Subject, 'tis deſpiſed and accounted as mean and vile as he is that hath it. And as for the Illuſtration which his *Lordſhip* makes of this his Propoſition, 'tis meerly fallacious. For Arguments drawn from *Natural* Things, which ever work conſtantly the ſame way, to *Moral* Things, which depend upon voluntary and mutable Agents, will ſeldom or never univerſally follow: And therefore though it be true, that the *Eye* is eſteemed for ſeeing, not hearing; and the *Ear* for hearing, not ſpeaking; and ſhould it be otherwiſe it would be rather monſtrous than comely. That's true, becauſe they are Agents determined *ad unum*, to that one Operation, and cannot poſſibly do the other; but then, by his *Lordſhip*'s leave, ſo it is not with Biſhops; for though their proper Excellency be indeed Spiritual, yet they may meddle with other things ſo long as they can obſerve the *Apoſtle*'s Rule, 1 *Cor.* 7. 31. and *uſe this World as if they uſed it not*; that is, uſe it ſo long and ſo far as may help their Service of God, and caſt it off when it ſhall hinder them. But this *Lord* thinks all uſe of theſe things, and Employments in them, to be unlawful for our Calling. And therefore he adds,

That when they, contrary hereunto, ſeek after a worldly Excellency, like the great Men of the World; and to Rule and Domineer as they do, contrary to our Saviour's Precept, Vos autem non ſic, But it ſhall not

be so amongst you: *Instead of Honour and Esteem, they have brought upon themselves, in the Hearts of the People, that Contempt and Odium which they now lie under; and that justly and necessarily, because the World sees that they prefer a worldly Excellency, and run after it, and contend for it, before their own; which being Spiritual is far more excellent, and which being proper to the Ministery, is that alone which will put a Value and Esteem upon them that are of that Calling.*

All this which follows is but matter of Ampliation, to help aggravate the business, and to make Bishops so hateful to other Men, as they are to himself. For I hope no Bishops of this Church do seek after *worldly Excellency* contrary to their Function; at least I know none that do: And they are far from being like the Great Men of the World. As to *Ruling*, 'tis proper enough to them, so far as Authority is given; but *Domineer* they do not. This comes from this *Lord*'s Spleen, not from their Practice: And by that time his *Lordship* hath sat a while longer in the State, Men will find other manner of Domineering from him, than they found from the Bishops. Nor do they in their meddling with Civil Affairs in such sort as is now practised in *England*, go contrary to our Saviour's Precept, *Vos autem non sic, It shall not be so amongst you*, as I have proved before.

Most true indeed it is, that the poor Bishops of this Church do now instead of Honour and Esteem lie under Contempt and Odium in the Hearts of the People. Of some, not of all; no nor either of the greater or the better part, for all the noise that hath been raised against them; and this *Lord* is much deceived to say they have brought it upon themselves. For it is but part of the Dirt which this *Lord* and his fellow *Sectaries* have most unchristian-like cast upon them: And this only to wrest their Votes out of Parliament, that now they are gone, they may the better compass their ends against Church and State, which God preserve against their Malice and Hypocrisie. But this *Lord* says farther, That the Bishops have brought this Contempt upon themselves *justly and necessarily*. Now God forbid that it should be either; and his *Lordship* proves it but by saying the same thing over again, namely, because the World sees that they prefer a worldly Excellency, and run after it, and contend for it before their own. And surely if they do this, they are much to blame; but I believe the World sees it not, unless it be such of the World as look upon them with this *Lord*'s Eyes, and that when they are at the worst too. And I verily persuade my self, and I think upon very good grounds, that the present Bishops of this Kingdom, all or the most of them, are as far from any just tax in this or any other kind, as they have been in any former Times since the *Reformation*. 'Tis true, that their own Calling being Spiritual, is far more excellent; and I shall the better believe it, when I see this *Lord* and the rest value it so. For I have told his *Lordship* already, that every thing which is more excellent in its self, is not always so esteemed by others: And though this Excellency be never so proper, yet by his good leave, it is not that alone which will put a value and esteem upon them and their Calling. There must be some outward helps to encourage, and countenance, and reward them too, or else

Flesh

Fleſh and Blood are ſo dull, that little will be done. And ſuppoſe this Religious *Lord*, and ſome few like himſelf, would value and eſteem them for their Spiritual Calling only, yet what are theſe to ſo many as would contemn them? And yet to ſpeak the Truth freely, I do not ſee this *Lord*, nor any of that *Feather*, put a value upon that Calling for the Spiritual Excellency only; for then all Miniſters that do their Duty ſhould be valued and eſteemed by them, the Calling being alike Spiritual and alike Excellent in all: whereas the World ſees they neither care for nor countenance any Miniſters, but ſuch as ſeparate with them from the *Church of England*, or are ſo near to it, as that they are ready to ſtep into an *Independent Congregation*, ſo ſoon as by the Artifice of this *Lord* and others, it may be made ready to receive them. Now this *Lord* having thus belaboured theſe two Points, that Biſhops by meddling in Civil Affairs do hurt themſelves in their Conſciences and in their Credits; he proceeds to inſtruct us farther. And thus,

As theſe things hurt themſelves in their Conſciences and Credits, ſo have they, and if they be continued, ſtill will make them hurtful to others. The Reaſon is, becauſe they break out of their own Orb and move irregularly. There is a Curſe upon their leaving their own Place.

My *Lord* is now come to his ſecond general part of his Speech, and means to prove it if he can, that Biſhops by any kind of meddling in Civil Affairs do not only hurt themſelves in Conſcience and in Credit, but alſo, if they continue in them, they will make them hurtful to others alſo. And that he may ſeem to ſay nothing without a Reaſon, his *Lordſhip* tells us the Reaſon of this is, becauſe *they break out of their own Orb and move irregularly.* But I conceive this Reaſon weak enough. For firſt (as is before proved) theſe *Stars* (to follow my *Lord* in his Metaphor) are not ſo fixed to their *Orb* of Preaching the Goſpel, but that they may do other things alſo at other times, ſo this be not neglected. And therefore it will not follow that all their Motions out of this Orb are *irregular*. Secondly, when they do thus move, they are not violently to break out of their Orb, but to ſit ſtill till Authority find cauſe to call any of them a little aſide, to attend Civil Affairs, that they may proceed never the worſe, and the Goſpel the better. As for that *Curſe* which this *Lord* ſpeaks of, which follows upon their leaving of their own Place; I know of none, nor any leaving of their own Place. This I am ſure of, whatever this *Lord* ſays, that many extraordinary Bleſſings and Succeſſes have come both upon this Kingdom and other Nations, by Counſels given by Clergy-Men; and I pray God his Counſels, ſuch as they have been, do not bring Diſhonour, and a *Curſe* to boot, upon this Church and Kingdom. But his *Lordſhip* goes on with his Metaphor, and argues very ſtrongly by Similitudes; which hath but a Similitude of Argumentation.

The Heavenly Bodies while they keep within their own Spheres give Light and Comfort to the World; but if they ſhould break out and fall from their regular and proper Motions, they would ſet the World on fire!

So

So have theſe done. While they kept themſelves to the Work of the Miniſtery alone, and gave themſelves to Prayer and the Miniſtry of the Word, according to the Example of the Apoſtles, the World received the greateſt Benefits from them; they were the Light and Life thereof. But when their Ambition caſt them down like Stars from Heaven to Earth, and they did grow once to be admired above their Brethren; I do appeal to all who have been verſed in the antient Eccleſiaſtical Hiſtory, or modern Hiſtories, whether they have not been the common Incendiaries of the Chriſtian World; never ceaſing from Contention one with another about the Precedency of their Sees and Churches, Excommunicating one another, drawing Princes to be Parties with them, and thereby caſting them into bloody Wars.

This Argument is grounded upon *ſi Cœlum ruat, if Heaven falls we ſhall get ſtore of Larks.* But Heaven cannot fall, and ſo 'tis here. The Heavenly Bodies while they keep within their own Spheres, give Light and Comfort to the World; but if they ſhould break out, which is impoſſible, and fall from their Regular Motions, which cannot poſſibly be, they would ſet the World on fire; or perhaps drown it again (had not God promiſed the contrary), according as the Irregular Motion tended. So have theſe done. Nay, not ſo with this *Lord*'s leave. For Firſt, Clergy-Men are not ſo fixed to their *Orbs* as thoſe Heavenly Bodies are, but in themſelves are free and voluntary Agents, which thoſe Bodies are not. And Secondly, they may and ought as occaſion is offered them, do many things in publick Civil Affairs, which may much advantage the Goſpel of *Chriſt*, and they will never *Fire* the World by ſuch attendance upon them; and they may and ought give themſelves to Prayer and to the Miniſtery of the Word notwithſtanding this: and they may be the ſame Benefits to the World of Light and Life as before. Yea, and I make no doubt, but that when this *Lord* and his Followers will be as liberal and devout as the Primitive Chriſtians were, who *ſold their Land and brought the Money, and laid it at the Apoſtles Feet*, Acts 4. 37. to make a Stock for their and the Church's Wants, the Biſhops will be well content to follow the *Apoſtles* Example, as far and as well as they can. But if the Biſhops may meddle with no Temporal Affairs, according to the Example of the Apoſtles; how came the Apoſtles to meddle with the Receiving firſt, and after with the Layings out of all this Money? For, ſay it was to be employed on charitable Actions, yet ſome Diverſion more or leſs it muſt needs be to the Preaching of the Goſpel. But ſince the Example and Practice of the Apoſtles is ſo often preſſed by this *Lord*, I would willingly his *Lordſhip* ſhould tell me (if he will make their Practice a Rule general and binding) why now among Chriſtians *all ſhould not be common*, as the Apoſtles and other Believers had it; and that no Man might ſay that ought of the things which he poſſeſſed was his own, *Acts* 4. 32. and then where is the *Property of the Subject?* And then why do we not go up and down and Preach at large, according to the Examples of the Apoſtles, and endure neither Diviſion of Pariſhes nor Pariſh Churches? And why do we not receive the *Communion after Supper*, as 'tis well known *Chriſt* and his *Apoſtles* did? Indeed, if any Biſhops or other Clergy-

Men

Men ſhould become *falling Stars* from Heaven to Earth; eſpecially if their Sin ſhould be ſo like the Devil's as to caſt themſelves down by their own Ambition: That, as it makes the Fall heavy to them, ſo yet I muſt ſay to this *Lord*, that both Fall and Fault is the Perſon's; the Epiſcopal Office is not the cauſe of it, as is here charged by him. Nor did they become *falling Stars* ſo ſoon as they did once grow to be advanced above their Brethren, as this *Lord* inſinuates it. For among the *Apoſtles* themſelves there was a Chief in order, S. *Luke* 22. 26. and ſome were advanced to Dignity and Power above their Brethren, even in the *Apoſtles* Days; whom yet, I preſume, this *Lord* will not be ſo ill adviſed as to call *fallen Stars*.

As for the Appeal which he makes to all them who have been verſed in Antient or Modern *Eccleſiaſtical Hiſtories*; that's no great matter. For in all Hiſtories you ſhall find great Men of all ſorts doing what in Honour and Duty ſhould not be done; and *Ambition* hath been the cauſe of very much of this, and *Ambition* ſticks ſo cloſe to Humane Nature, as that it follows it into all Profeſſions and Eſtates of Men: And I would to God Clergy-Men had been freer from this Fault than Hiſtories teſtifie they have. But this hath been but the fault of ſome; many Reverend Biſhops in all Ages have been clear of it, and 'tis a perſonal Corruption in whomſoever it is, and cannot juſtly be charged upon the Calling, as this *Lord* lays it. Neither have the worſt of them (ſome *Popes of Rome* excepted) been the *common Incendiaries of the Chriſtian World*. But *Incendiaries* is grown a great word of late with this *Lord*; and ſome of the poor Biſhops of *England* have been made *Incendiaries* too by him and his Party. But might it pleaſe God to *ſhew ſome token upon us for good, that they which hate us may ſee it, and be aſhamed*, Pſalm 86. 17. there would be a full diſcovery who have been the *Incendiaries* indeed in theſe Troubles of *England*; and then I make no queſtion but it will appear that this *Lord* flames as high and as dangerouſly as any Man living. But *behold* (ſaith God) *all ye that kindle a Fire, that compaſs your ſelves about with Sparks; walk in the light of your own Fire, and in the Sparks which your ſelves have kindled. This ſhall ye have of my hand, ye ſhall lie down in Sorrow*, Iſai. 50. 11.

Next I pray be pleaſed to conſider, how unworthily, and fallaciouſly withal, this *Lord* manages this Proof. For all this Diſcourſe tends to prove it unlawful for Biſhops to intermeddle in Secular Affairs; that ſo to do is hurtful to themſelves in Conſcience and in Credit, and to others alſo by this their irregular Motion. And this he proves by their never ceaſing from Contention one with another, either about the Precedency of their *Sees* or *Churches*. They have indeed ſome, and ſometimes, contended too eagerly for their Sees and Churches; but neither all, nor any that I know with a never-ceaſing, but the Biſhop of *Rome* for his Supremacy. And ſay this were ſo, yet theſe Contentions were about their own proper Places, not about Civil Affairs, which now ſhould lie before his *Lordſhip* in Proof; and therefore was no *irregular Motion* of theirs in regard of the Object, but only in regard of the manner. Nor were they out of their *Orb* for this, though faulty enough. The like is to be ſaid for that which follows, their *Excommunicating one another* upon theſe Quarrels. As

for their drawing of Princes to be Parties with them, thereby caſting them into bloody Wars; this hath ſeldom happened, and whenever it hath happened, ſome Church buſineſs or other hath unhappily ſet it on, not their meddling in Temporal Affairs. But whatever cauſed it, the Crime of ſuch miſleading of Princes is very odious, and as hateful to me as it can be to his *Lordſhip*. But the Perſons muſt bear their own Faults, and not the Calling; and, ſure I am, this *Lord* would think me very wild, if I ſhould charge the antient *Barons Wars* in *England*, upon his *Lordſhip* and the Honourable *Barons* now living. But howſoever by this 'tis plain, that this *Lord* would not only have the Biſhops turned out of all *Civil Employments*, but out of their *Eccleſiaſtical Juriſdictions* alſo: They muſt have no Power nor Superiority there neither; their *Sees* muſt be laid as level as Parity can make them. For all theſe Miſchiefs came on (ſaith he) as ſoon as they were once advanced above their Brethren.

And one thing more I ſhall take occaſion to ſay. Here's great Clamour made againſt the Biſhops, and their meddling in Civil Affairs; but what if the *Presbytery* do as much or more? Do they Sin too by breaking out of their *Orb*, and neglecting the Work of the Miniſtery? No, by no means: Only the Biſhops are faulty. For do you think that *Calvin* would have taken on him the Umpirage, and compoſing of ſo many Civil Cauſes as he did order between Neighbours, if ſo great Sin had accompanied it? For he dealt in *Civil Cauſes*, and had Power to (*a*) inflict *Civil Puniſhments* in his Conſiſtory. For he committed divers to Priſon for Dancing, and thoſe not mean ones neither; and he (*b*) arbitrated divers Cauſes; and in a great Controverſie between the Senate of *Geneva*, and a *Gentleman*, he tells one *Frumentius* who laboured for a Reconciliation, that the Church of *Geneva* was not ſo deſtitute, but that (*c*) *Fratres mei* (ſaith he) *huic Provinciæ ſubeundæ pares futuri eſſent*, ſome of his Brethren might have been fit for that Work. Belike he took it ill, that in ſuch a Buſineſs, though meerly *Civil*, he and his Fellow-Miniſters ſhould be left out. And for matters in the Commonwealth he had ſo great Power in the Senate, and with the People, that all things were carried as he pleaſed. And himſelf brags of it, that the (*d*) *Senate* was his and the *People* his. And to encreaſe his Strength, and make it more formidable, he brought in Fifty or more of the *French* his Country-men and Friends, and by his ſolicitation made them *free Denizons* of the City; (*e*) of which and the Troubles thence ariſing he gave an account to *Bullinger*, *Anno* 1555.

(*a*) Omnes in Carcerem conjecti ſunt, &c. Calvin. Epiſt. ad Farellum.

(*b*) Calvin. Epiſt. ad Viretum, fol. 373. Edit. 1575.

(*c*) Calvin. Epiſt. ad Farellum, fol. 384.

(*d*) Senatum eſſe noſtrum. Calvin. ad Farellum, fol. 72. Populum eſſe noſtrum. Calvin. ad Viretum, fol. 73.

(*e*) Calvin. Epiſt. ad Viret. fol. 163.

Or can you think that *Beza* would have taken upon him ſo much Secular Employment, had he thought it unlawful ſo to do? For whereas in the Form of the Civil Government of that City, out of the Two hundred prime Men there was a perpetual Senate choſen of Sixty, as (*f*) *Bodin* tells us; my worthy Predeceſſour (*g*) Arch-Biſhop *Bancroft* aſſures me, *Beza* was one of theſe Threeſcore. And yet what a crying Sin is it grown in a Biſhop to be honoured with a Seat at the

(*f*) Bodin, l. 2. de Repub. c. 6.

(*g*) *Survey of the pretended Holy Diſcipline*, c. 26.

Council-

Council-Table? Beſides this; when *Geneva* ſent a ſolemn Embaſſie to *Henry* IV. of *France*, about the razing of a Fort which was built near their City by the Duke of *Savoy*, * *Beza* would needs go along to commend that Spiritual Cauſe unto the King; and how far he dealt, and laid Grounds for others to deal in all ſuch Civil Cauſes, as were but *in Ordine ad Spiritualia*, is manifeſt by † himſelf. And I am ſure *Læſus proximus* may reach into the Cognizance of almoſt all Civil Cauſes. Or can any Man imagine that ſo Religious a Man as Mr. *Damport*, the late Parſon of St. *Stephen*'s in *Coleman-ſtreet*, would have done the like to no ſmall hindrance to *Weſtminſter-Hall*, had he thought that by this meddling he had hurt both his Conſcience and his Credit, whereas (good Man) he fled into *New-England* to preſerve both. Or, if Mr. *Alexander Henderſon* would have come along with the *Scottiſh Army* into *England*, and been a *Commiſſioner* (as he was) in that whole Treaty, wherein many of their Acts of Parliament concerning the Civil Government of that Kingdom were deliberated upon and confirm'd; if he had thought his ſo doing inconſiſtent with his Calling? Or that the *Scots* (being ſo Religious as they then were, even to the taking up of Arms againſt their King for Religion) would have ſuffered him to take that place upon him, ſo contrary to the command of *Chriſt*, and the Practice of the *Apoſtles*, if it had been ſo indeed? Or, would they have ſuffer'd their Preachers, which then attended their *Commiſſioners* at *London*, not only to meddle with, but to preach ſo much temporal Stuff as little belonged to the Purity of the Goſpel, had they been of this *Lord*'s Opinion? Surely, I cannot think it. But let the Biſhops do but half ſo much, yea, though they be commanded to do that which theſe Men aſſume to themſelves; and 'tis a venture but it ſhall prove Treaſon againſt the *Fundamental Laws* of the Kingdom, and an endeavouring to bring in an *Arbitrary Government*. Well! I'll tell you a Tale. There's a Miniſter at this day in *London*, of great Note among the Faction, well eſteem'd by this *Lord* and others of this Outcry againſt the Biſhops Votes in Parliament, and their meddling in Civil Affairs; this Man (I'll ſpare his Name) being preſſed by a Friend of his, how he came to be ſo eager againſt the Church, of which and her Government he had ever heretofore been an Upholder, and had Subſcribed unto it, made this Anſwer; *Thou art a Fool; thou knoweſt not what it is to be the Head of a Party.* This Man is one of the *great Maſters* of the preſent Reformation; and do you not think it far more inconſiſtent with his Miniſterial Function to be in the Head of a turbulent Faction (to ſay the leaſt of them) than for a Biſhop to meddle in Civil Affairs? Yet ſuch is the Religion of our Times. But 'tis no matter for all this; his *Lordſhip* hath yet more to ſay againſt the Ambition of the Prelates. For,

* Thuan. Hiſt. Anno 1600. c. 125.

† Beza de Excommun. p. 47.

Their Ambition and intermeddling with Secular Affairs and State Buſineſs, hath been the cauſe of ſhedding more Chriſtian Blood than any thing elſe in the Chriſtian World; and this no Man can deny that is verſed in Hiſtory.

This is the ſame over and over again; ſaving that the Expreſſion contains in it a vaſt Untruth. For they that are verſed in *Hiſtory* muſt needs

needs ſay 'tis a loud one, that Biſhops meddling in Temporal Affairs hath been the cauſe of ſhedding *more Chriſtian Blood, than any thing elſe in the Chriſtian World.* What a happineſs hath this *Lord* that his pale Meagerneſs cannot bluſh at ſuch thing as this. Yea, but he will prove it here at home in this Kingdom. For, ſays he,

> *We need not go out of our own Kingdom for Examples of their Inſolency and Cruelty. When they had a dependency upon the Pope, and any footing thereby out of the Land, there were never any that carryed themſelves with ſo much Scorn and Inſolency towards the Princes of this Kingdom, as they have done. Two of them the Biſhop that laſt ſpake hath named, but inſtances of many more may be given, whereof there would be no end.*

'Tis true indeed we need not go out of our own Kingdom for Examples of their Inſolency and Cruelty. For in ſo many Ages 'tis no wonder in any Kingdom to find ſome bad Examples, be it of Inſolency, Cruelty or what you will: Eſpecially in the midſt of ſo much Proſperity as accompanied Clergy-Men in thoſe times. But 'tis true too, that there are far more Examples of their Piety and Charity, would this *Lord* be pleaſed to remember the one with the other. As for their bad Examples his *Lordſhip* gives a Reaſon why not all, but ſome of them, carryed themſelves with ſo much Scorn and Inſolency towards their Princes, even with almoſt as much as *this Lord and his Faction* carry themſelves at this day towards their mild and gracious King. And the Reaſon is a true one; it was their dependency upon the *Pope*, and their footing which thereby they had to ſubſiſt out of the Land: which may, and I hope will be a ſufficient warning to his Majeſty and his Succeſſours, never to let in again a foreign Supream Power into any of his Dominions. For 'tis to have one State within, yet not dependent upon the other, which can never be with Safety or Quiet in any Kingdom: And I would have the World conſider a little with what Inſolency, and perhaps Diſallegiance this *Lord* and his *Round-head* Crew would uſe their Kings, if they had but half ſo ſtrong a foreign dependance as the Biſhops then had, that dare uſe the moſt gracious of Kings as they do this preſent day. *Two of theſe Inſolent ones* (this *Lord* ſays) *the Biſhop that laſt ſpake named. Lincoln* ſtands in the Margin, by which it appears that Dr. *John Williams* then Biſhop of *Lincoln*, and ſince Arch-Biſhop of *York*, was the Man that named two; but becauſe this *Lord names them not*, I know not who they are, and therefore can ſay nothing for or againſt them, but leave them to that *Lord which cenſured* them. As for that which follows, that the inſtances of many more may be given, whereof there would be no end. This is a piece of this *Lord*'s loud Rhetorick, which can have no Truth in it, eſpecially relating, as it doth, to this Kingdom only.

But whereas this *Lord* ſaid immediately before, that their meddling in State buſineſs hath been the cauſe of *ſhedding more Chriſtian Blood, than any thing elſe in the Chriſtian World*, and in the very next words falls upon the proof of it in this Kingdom; I muſt put him in mind that one Parliament in *England*, namely, that which moſt irreligiouſly

irreligiouſly and trayterouſly depoſed *Richard* II. was the cauſe of the effuſion of more *Chriſtian Blood* amongſt us, than all the Biſhops that ever were in this Kingdom. For that baſe and unjuſt Parliament was the cauſe of all the Civil Wars, thoſe Bloody Wars which began in the Heir's time after the Uſurpation of *Henry* IV. and ceaſed not till there were ſlain of the Royal Blood and of Nobles and the common People a Numberleſs Number: And I heartily beg it of God, that no diſloyal Parliament may ever bring this Kingdom into the like diſtreſs. For our Neighbours are far ſtronger now than they were then, and what deſolation it might bring upon us, God in Heaven knows. So this *Lord* may ſee, if he will, what a *Parliament* it ſelf being miſgoverned may do. But will his *Lordſhip* think it Reaſon to condemn all Parliaments becauſe this, and ſome few more, have done what they ſhould not do, as he here deals by Biſhops? Sure he would not. But having done with the Biſhops dependency on the *Pope*, he goes on and tells us farther, that

> *Although the Pope be caſt off, yet now there is another Inconvenience, no leſs prejudicial to the Kingdom, by their ſitting in this Houſe; and that is, they have ſuch an abſolute dependency upon the King, that they ſit not there as free Men.*

I am heartily ſorry to ſee this *Lord* thus far tranſported: The *Pope* is indeed caſt off from domineering over *King*, *Church*, and *State*. But I am ſorry to hear it from this *Lord*, that this other Inconvenience by Biſhops ſitting in the Houſe of Parliament, is no leſs prejudicial to the Kingdom. Where, firſt I obſerve that this *Lord* accounts the *Pope*'s ruling in this Kingdom, but a *matter of inconvenience*; for ſo his words imply. For that muſt be one Inconvenience, if the Biſhops voting be the other; and I am ſure the Laws both of this Church and State, make it far worſe than an Incovenience. Had I ſaid thus much, I had been a *Papiſt* out of Queſtion. Secondly; I'll appeal to any prudent and moderate *Proteſtant* in the Chriſtian World, whether he can poſſibly think that the Biſhops having Votes in the Parliaments of *England* can poſſibly be as great, or no leſs an Inconvenience, than the *Pope*'s Supremacy here. And I believe this *Lord* when he thinks better of it, will with theſe words unſaid.

Well! but what then is this *inconvenience* that is ſo great? Why, my *Lord* tells us, 'tis becauſe they have ſuch an *abſolute dependency upon the King that they ſit not there as free-Men.* Where firſt, 'tis ſtrange to me and my Reaſon, that any dependency on the King, be it never ſo abſolute, can be poſſibly ſo great an Inconvenience to the King, as (that upon) an Independent foreign Power is; the King being *ſworn to the Laws*, but the *Pope* being free, and (as he challenges) not only independent from, but ſuperiour to, both King and Laws. Secondly, I conceive the Biſhops dependency is no more abſolute upon the King than is the dependence of other Honourable Members of that Houſe, and that the Biſhops ſit there as abſolute free-men as any others, not excepting his *Lordſhip*. And of this Belief I muſt be till the contrary ſhall be proved; which his *Lordſhip* goes thus about to do.

That which is requiſite to Freedom is, to be void of Hopes and Fears; he that can lay down theſe is a Free-man, and will be ſo in this Houſe: But for the Biſhops, as the caſe ſtands with them, it is not likely they will lay aſide their Hopes; greater Biſhopricks being ſtill in expectancy; and for their Fears they cannot lay them down, ſince their Places and Seats in Parliament are not inveſted in them by Blood, and ſo hereditary; but by annexation of a Barony to their Office, and depending upon that Office; ſo that they may be deprived of their Office, and thereby of their Places at the King's pleaſure.

My *Lord's Philoſophy* is good enough; for to be void of Hopes and Fears is very requiſite to Freedom, and he that can lay theſe down, is a Free-man, or may be if he will: But whether he will be ſo in *that great Houſe*, I cannot ſo well tell. For though no Man can be free that is full charg'd with Hopes or Fears; yet there are ſome other things which collaterally work upon Men, and conſequently take off their Freedom, almoſt as much as Hopes and Fears can do. Such are *Conſanguinity*, *Affinity*, eſpecially if the Wife bears any ſway; *private Friendſhip*, and above all *Faction*. And therefore though I cannot think that every Man will be a Free-man in that Houſe, that is void of Hopes and Fears, yet I believe he may if he will. Now I conceive that in all theſe collateral Stiflings of a Man's Freedom, the *Lay Lords* are by far leſs free than the Biſhops are.

Again, for the main bars of Freedom, *Hopes* and *Fears*, into which all the reſt do ſome way or other fall, I do not yet ſee but that Biſhops, even as the caſe ſtands with them, may be as free, and I hope are, in their Voting as Temporal *Lords*. For their Hopes, this *Lord* tells us 'tis not likely they will lay them aſide, *greater Biſhopricks* being ſtill in expectancy. Truly, I do not know why a deſerving Biſhop may not in due time hope for a better Biſhoprick; and yet retain that Freedom which becomes him in Parliament, as well as any *Noble-man* may be Noble and Free in that great Court, and yet have moderated Hopes of being called to ſome great Office, or to the *Council-table*, or ſome honourable and profitable *Embaſſage*, or ſome Knighthood of the *Garter*; of all, or ſome of which, there is ſtill expectancy. Lay your Hand on your Heart, my *Lord*, and examine your ſelf.

As for *Fears*, his *Lordſhip* tells us roundly the Biſhops cannot lay them down. Cannot? Are all the Biſhops ſuch poor Spirits; But why can they not? Why, becauſe their Places in Parliament are not *hereditary*, but by annexation of a *Barony* to their Office, and depending upon it; ſo that they may be deprived of their Office, and thereby of their Place at the King's pleaſure. Firſt; I believe the Biſhops gave their Votes in Parliament as freely to their Conſcience and Judgment as this *Lord* or any other. Secondly; If any of them for Fear or any other motive have given their Votes unworthily; I doubt not but many Honourable *Lords* have at ſome time or other forgot themſelves and born the Biſhops company: though in this I commend neither. Thirdly; I know ſome Biſhops who had rather loſe not their *Baronies* only, but their *Biſhopricks* alſo, than Vote ſo unworthily as this *Lord would make* the World

believe

believe they have done. Laſtly, it is true their Seat in Parliament depends on their *Barony*, their *Barony* on their Office; and if they be deprived of their Office, both *Barony* and Seat in Parliament are gone. But I hope my *Lord* will not ſay we live under a *Tyrant*; and then I will ſay Biſhops are not deprivable of their Office, and conſequently not of the reſt, at the Kings Pleaſure. But this *Lord* proceeds into a farther Amplification: And to whet his inveterate Malice againſt the King, ſays as follows. Nay,

They do not ſo much as ſit here, dum bene ſe geſſerint, *as the Judges now by your Lordſhips Petition to the King have their Places granted them, but at Will and Pleaſure; and therefore as they were all excluded by* Edward *the Firſt, as long as he pleaſed, and Laws made* excluſo Clero, *ſo may they be by any King at his Pleaſure in like manner. They muſt needs therefore be in an abſolute dependency upon the Crown, and thereby at Devotion for their Votes, which how prejudicial it hath been, and will be to this Houſe, I need not ſay.*

If I could wonder at any thing which this *Lord* doth or ſays in ſuch Arguments as theſe, when his Heart is up againſt the Clergy, I ſhould wonder at this. For if he will not ſuppoſe the King's Government to be *Tyrannical*, the Biſhops have their Places during Life, and cannot juſtly be put out of them, unleſs their Miſcarriage be ſuch as ſhall merit a Deprivation. And therefore, by this *Lord*'s good leave, they have as good a *Tenure* as the Judges is of a *Quamdiu bene ſe geſſerint*. And this they have without their Lordſhips Petition to the King, as his *Lordſhip* tells us was fain to be made for the *Judges*, thereby galling the King for giving ſome *Patents* to the Judges during Pleaſure; which, as the Caſe ſtood with them, whether he had Reaſon to do or not, I will not diſpute. So that manifeſt it is, that the Biſhops do not hold their Biſhopricks at the King's Will and Pleaſure, and conſequently neither their Baronies nor their Places in Parliament.

And I would have my *Lord* conſider, whether all the Noblemen that ſit in that Houſe, by *Blood* and *Inheritance*, be not in the ſame Condition upon the matter with the Biſhops. For as Biſhops may commit Crimes worthy Deprivation, and ſo conſequently loſe their Votes in Parliament; ſo are there ſome Crimes alſo which Noblemen may commit (God preſerve them from them) which may conſequently void all their *Rights* in Parliament, yea, and taint their *Blood* too.

And as for the Biſhops *Baronies*, they are not at the King's Will and Pleaſure neither: For they hold their *Baronies* from the *Crown* indeed, but by ſo long Preſcription as will preſerve them from any Diſſeiſure at Will and Pleaſure of the King. So if they merit not Deprivation by Law and Juſtice, their *Baronies* are ſafe, and that by as *good Right*, and far *antienter Deſcent*, than any the antienteſt Nobleman of *England* can plead for himſelf.

For *Edward the Firſt*, he was a brave Prince, and is of glorious Memory, and reſpected the Dutifulneſs of his Clergy very Royally. As for the Acts of Parliament made in his Time, and the Time of his Royal Succeſſor *Edward the Third*, I conceive nothing can be gather-

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ed out of the *Titles* or *Prefaces* of thoſe Acts, againſt either the Biſhops preſence at, or their Voting to thoſe Laws, by any Prohibition or Excluſion of them, by thoſe famous Kings. For though the *Statute of Carliſle*, 35 *Edw.* I. not Printed, be recited in the Statute 25 *Edw.* III. of *Proviſoes*, and ſays, that by the Aſſent of the Earls, Barons, and other Nobles, and all the Commonalty, at their Inſtances and Requeſts in the ſaid full Parliament, it was ordained. *&c.* without any mention at all of the Prelates; yet it is more than probable, that the Prelates were Summoned to, and preſent at theſe Parliaments. For firſt, it appears expreſly that the *Statute of the Staple*, 27 *Edw.* III. made in the ſame Parliament with the *Statute of Proviſoes*, that the Prelates were Aſſembled and Preſent there: And I rather think that in all theſe *Statutes of Proviſoes* (being profeſſedly made againſt the Liberty and Juriſdiction of the *Pope*, in thoſe Times challenged in this Kingdom, to whoſe Power the Biſhops were then Subject) they voluntarily choſe to be abſent, rather than endanger themſelves to the *Pope*, if they Voted for ſuch Laws; or offend the King and the State, if they Voted againſt them. But theſe Laws were not made *excluſo Clero*, and that *as long as the King pleaſed* (as this *Lord* affirms) and this is very plain in the Statute it ſelf of 38 *Edw.* III. For in the laſt Chapter of that Statute, though the *Prelates* be omitted in the Preamble, yet there 'tis expreſly ſaid, That the King, the Prelates, the Dukes, Earls and Barons, *&c.* So here was not excluſion of the Biſhops by the King, but their own voluntary Abſence, which made thoſe kind of Laws paſs without them.

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I have now ſhewed your Lordſhips how hurtful to themſelves and others theſe things, which the Bill would take away, have been. I will only Anſwer ſome Objections which I have met withal, and then crave your Pardon for troubling you ſo long.

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His *Lordſhip* tells us he hath ſhewed how hurtful theſe things are both to the Biſhops and others, which this Bill would hew down; and out of his Zeal and Love to the Church he hath gone farther than any Man in this Argument; yet I conceive he hath not ſhewed what he thinks he hath. 'Tis true, he hath ſtrongly laboured it, but I hope it will appear he hath not maſter'd it. I ſhall now ſee how he Anſwers ſuch Objections, as his *Lordſhip* ſays he hath met with. And the Firſt Objection is, his *Lordſhip* ſays,

1. *That they have been very Antient.*
2. *That they are Eſtabliſhed by Law.*
3. *That it may be an Infringement to the Houſe of Peers, for the Houſe of Commons to ſend up a Bill to take away ſome of their Members. To theſe three the Anſwer will be eaſie.*

I know not how eaſie the Anſwer will be, but theſe muſt needs be hard Times for Biſhops, if neither *Antiquity* can fence them againſt Novelty, nor *Law* defend them againſt Violence, nor fear of weakning the *Houſe of Peers* preſerve them againſt the Eagerneſs of the *Houſe of Commons*; and that in the very Houſe of Peers it ſelf. Let us ſee then and conſider how eaſie the Anſwer will be to theſe, and how ſufficient alſo.

To the Firſt. Antiquity is no good Plea; for that which is by Experience found hurtful, the longer it hath done hurt, the more cauſe there is now to remove it, that it may do no more. Beſides, other Irregularities are as antient which have been thought fit to be redreſſed; and this is not ſo antient, but that it may truly be ſaid, Non fuit ſic ab initio.

This Anſwer may be eaſie enough; but ſure 'tis not ſufficient: Nor do I wonder that *Antiquity* is no good Plea in this *Lord*'s account; for he is ſuch an Enemy to it, that he will have his very Religion new. If any thing be *antient* it ſmells of *Antichriſt*. Yea, but if it be found hurtful, *the longer it hath done hurt, the more cauſe to remove it.* That's true; if it be hurtful in and of it ſelf; ſo is not this. If it does hurt conſtantly or frequently; elſe you muſt caſt out the Lay Lords Votes too, and his *Lordſhip*'s with the reſt. For out of all doubt their Votes do hurt ſometimes, and it may be more often and more dangerouſly than the Biſhops Votes: And when this *Lord* ſhall be pleaſed to tell us what thoſe other *Irregularities* are, which are as antient and yet redreſſed, I will conſider of them, and then either grant or deny. In the mean time, I think it hath been proved that it is no *Irregularity* for a Biſhop that is called to it by Supreme Authority, to give Counſel, or otherwiſe to meddle in Civil Affairs, ſo as it take him not quite off from his Calling. And for his *Lordſhip*'s Cloſe, That this is not ſo antient, but that it may be truly ſaid, *Non fuit ſic ab initio*; his *Lordſhip* is much deceived. For that Speech of our Saviour's, St. *Matthew* 19. 8. is ſpoken of *Marriage* which was inſtituted in *Paradiſe*, and therefore *ab initio*, from the beginning, muſt there be taken from the *Creation*, or from the *Inſtitution* of *Marriage* ſoon after

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1. *That they have been very Antient.*
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it. But I hope his *Lordſhip* means it not ſo here, to put it off that Biſhops had not Votes in the Parliaments of *England* from the Creation: For then no queſtion but it may be truly ſaid, *Non fuit ſic ab initio.* But if his *Lordſhip*, or any other, will apply this Speech to any thing elſe, which hath not its beginning ſo high, he muſt then refer his Words and meaning to that time, in which that thing he ſpeaks of took its beginning; as is this particular to the beginning of *Parliaments* in this Kingdom. And then, under Favour of this *Lord*, the voting of Biſhops in Parliament is ſo antient that it cannot be truly ſaid, *Non fuit ſic ab initio:* For ſo far as this Kingdom hath any *Records* to ſhew, Clergy-Men both Biſhops and Abbots, had free and full Votes in Parliament; ſo full, as that in the firſt Parliament of which we have any certain Records, which was in the Forty and ninth Year of *Henry the Third*, there was Summoned by the King to Vote in Parliament, One hundred and twenty *Biſhops*, *Abbots* and *Priors*, and but Twenty three *Lay-Lords*. Now there were but Twenty ſix Biſhops in all, and the Lords being multiplied (to the unſpeakable Prejudice of the Crown) into above One hundred, beſides many of their young Sons called by Writ in their Father's Life-time, have either found or made a troubled time, to caſt the Biſhops and their Votes out of the Houſe.

2. *To the Objection for being Eſtabliſhed by Law*, his Lordſhip ſays, *The Law-makers have the ſame Power and the ſame Charge to alter old Laws inconvenient, as to make new that are neceſſary.*

The Law-makers have indeed the ſame Power in them, and the ſame Charge upon them, that their Predeceſſors in former Times had; and there's no queſtion but old Laws may be Abrogated and new ones made: But this *Lord*, who ſeems to be well verſed in the Rules and Laws of Government (which the poor Biſhops underſtand not) cannot but know that it's a dangerous thing to be often changing of the Laws; eſpecially ſuch as have been antient, and where the *old* is not inconvenient, nor the *new* neceſſary; which is the true State of this Buſineſs, whatever this *Lord* thinks.

3. *And for the Third Objection, the Privileges of the Houſe*, this *Lord* ſays, *it can be no Breach of them. For either Eſtate may propoſe to the other by way of Bill, what they conceive to be for publick Good, and they have Power reſpectively of accepting or refuſing.*

This is an *eaſie* Anſwer indeed, and very true. For either *Eſtate* in Parliament may propoſe to the other by way of *Bill*, and they have Power reſpectively of accepting or refuſing; and there is no *Breach of Privilege* in all this. But this *eaſie* Anſwer comes not home. For how my *Lord* underſtands this Objection, I know not; it ſeems as if it did reach only to the external Breach of ſome Privilege, but I conceive they which made the Objection meant much more. As namely, that by this Bill there was an aim in the *Commons* to weaken the *Lords Houſe*, and by making their Votes fewer, to be the better able to work them to their own Ends in future Buſineſſes. So the Argument

ment is of equal, if not greater ſtrength againſt the *Lord's* yielding to the Bill to the Infringement of their own ſtrength, than to the *Commons* propoſing it, and there is no doubt but that the *Commons* might propoſe their Bill without *Breach of Privilege*; but whether the Lords might grant it without impairing their own ſtrength, I leave the future Times, which ſhall ſee the Succeſs of this Act of Parliament, to judge of the Wiſdom of it, which I ſhall not preſume to do. I thought his *Lordſhip* had now done, but he tells us,

4. There are two other Objections which may ſeem to have more force; but they will receive ſatisfactory Anſwers. The one is, that if they may remove Biſhops, they may as well next time remove Barons and Earls.

This *Lord* confeſſes the two Arguments following are of more force, but he ſays they will receive *ſatisfactory Anſwers*. And it may be ſo. But what Anſwers ſoever they may receive, yet I doubt whether thoſe which that *Lord* gives be ſuch: For to this of taking away of *Barons* and *Earls* next, his *Lordſhip* Anſwers two things. Firſt he ſays,

The Reaſon is not the ſame; the one ſitting by an Honour inveſted in their Blood and Hereditary, which though it be in the King alone to grant, yet being once granted he cannot take away. The other ſitting by a Barony depending upon an Office, which may be taken away; for if they be deprived of their Office, they ſit not.

To this there have been enough ſaid before, yet that it may fully appear this Reaſon is not *Satisfactory*, this *Lord* ſhould do well to know, or rather to remember, for I think he knows it already, that though theſe great Lords have and hold their Places in Parliament by *Blood and Inheritance*, and the Biſhops by *Baronies* depending upon their Office; yet the King, which gives alone, can no more juſtly or lawfully alone away their Office without their Demerit, and that in a legal way, than he can take away Noblemens Honours. And therefore, for ought is yet ſaid, their Caſes are not ſo much alike as his *Lordſhip* would have them ſeem. In this indeed they differ ſomewhat, that Biſhops may be deprived upon more Crimes, than thoſe are for which *Earls* and *Barons* may loſe their Honours; but neither of them can be juſtly done by the King's Will and Pleaſure only. But Secondly, for farther Anſwer this *Lord* tells us,

The Biſhops ſitting there is not ſo eſſential. For Laws have been, and may be made, they being all excluded; but it can never be ſhewed that ever there were Laws made by the King and them, the Lords and Earls excluded.

This Reaſon is as little *ſatisfactory* to me as the former. For certainly, according to Law and Preſcription of Hundreds of Years, the Biſhops ſitting in that Houſe is as *eſſential* as the Lords. And this about the Laws made without them, is built only upon ſome difficult emergent Caſes, from which they deſired to be exempt and free themſelves: Not from any conſtraint of the State; nor from any

Opinion

Opinion of the King, Peers or People, that it was fit to make Laws without them. But to this we have given an Anſwer before.

But this Objection of taking away the *Earls* and *Barons* next, ſtrikes (as I conceive) another way at the Lord's Houſe, than either of thoſe Anſwers or Reaſons ſeem to meet with. And perhaps this *Lord* himſelf is willing to paſs it by, if he does ſee it; and 'tis thus. The *Houſe of Commons* ſees and knows well enough, that ſhould they bring up a Bill open, and with a bare edge to take away the Votes from the Lords, it could not poſſibly be endured by either King or Peers. Therefore the *Bill* which may come to take them away next, and which may be meant in this Objection, may be a Bill to make one Houſe of both, and ſet them altogether, under the pretence of greater Unity, and more free and quick diſpatch of all Buſineſs, all Meſſages and Conferences, and breach of Correſpondencies, and Differences happening between the Two Houſes, while they are Two, being by this means taken away. And this I am ſure hath been much ſpoken of ſince this Parliament began, and may with far more eaſe be next compaſſed now the Biſhops are thruſt out; both becauſe there are fewer in the *Lord's Houſe* to help to caſt out ſuch a Bill, and becauſe the *Commons Houſe*, which would willingly receive the *Lords* in among them, would never admit the Biſhops into their Houſe. So that both ways this is made far more eaſie to Paſs. And, ſhould this happen, I would fain know of this *Lord*, wherein this Objection would fail, that they might the next time remove the *Barons* and the *Earls*. Not remove them from making Laws (as his *Lordſhip* ſpeaks of it) but remove them into the *Houſe of Commons*, where their Votes ſhall be ſwallow'd up among the many, and might be quite over-maſter'd, though they ſhould not all Agree and Vote one way. For then the meaneſt *Commoner* in that Houſe would have his Vote as great as the greateſt *Earls*. Whereas now in their own Houſe being diſtinct, though all the *Houſe of Commons* agree upon a Bill, or any thing elſe; the *Lords* may, if they ſee Reaſon, alter or reject it. So that if hereafter they be reduced to one Houſe, I make no queſtion but their Votes are gone next after the Biſhops. And if his *Lordſhip* ſhall think this an impoſſible Suppoſition; let him know, it is not half ſo impoſſible, as that which he made before, of the *Heavenly Bodies* breaking out of their own Spheres. But we are now come to the laſt Objection, the other of the two, which his *Lordſhip* ſays are ſtronger. And,

5. *The other Objection is this, That this Bill alters the Foundation of this Houſe; and Innovations, which ſhake Foundations, are dangerous.*

And truly this Objection ſeems to me very ſtrong; but perhaps that is by reaſon of my Weakneſs; for my *Lord* tells us before, that it is capable of a *ſatisfactory Anſwer*; and here his *Lordſhip* gives two for failing.

I Anſwer, Firſt, That if there ſhould be an Errour in the Foundation, when it ſhall be found, and the Maſter-Builders be met together, they

they may, nay, they ought rather to amend it, than to ſuffer it to run on ſtill to the prejudice and danger of the whole Structure.

This Anſwer, whatever this *Lord* thinks of it, is not *ſatisfactory*; and the thing will be full of danger, whenſoever it ſhall be put to trial. For *Foundations* are ſeldom meddled withal but with great hazard, and a Fundamental Errour in a Kingdom is born with more Safety to the whole than it can be taken away. And this happens partly becauſe among the many Subjects of a Kingdom there are different Judgments, and as different Affections; whence it follows, that all Men are not of Opinion, that that which is called an Errour in the Foundation, is ſo indeed: Nor do the Affections of all Men diſlike it, nay perhaps the greater, perhaps *the better* part will approve it. In this Caſe, if the *Maſter-Builders* fall to mending of this ſomewhat boiſterouſly, may they not rend all in pieces, to fall about their own Ears, and other Mens? And partly, becauſe the *Maſter-Builders* which are to meet to repair the decays of the State, though in all Ages they have the ſame Authority to make Laws, yet they have not in all Ages the ſame Skill and Wiſdom, for the making or the mending of them. Whence it follows, that even the *Maſter-Builders* themſelves may miſtake, and call that the Errour, which is indeed a great part of the Strength of the Foundation: And ſo by tampering to mend that which is better already, endanger the ſhaking, if not the fall, of the whole Structure, which they would labour to preſerve. And I pray God Poſterity do not find it, that even the *Maſter-Builders* which are now met, be not ſo deceived, and with as ill Succeſs, in caſting the Biſhops Votes out of the Houſe, under the Name of an *Errour in the Foundation.* But if this Anſwer ſatisfie not, his *Lordſhip* may hope his next will. For,

Secondly; he ſays *This is not Fundamental to this Houſe. For it hath ſtood without them, and done all that appertains to the Power thereof without them, yea, they being wholly excluded: and that which hath been done for a time at the King's pleaſure, may be done with as little danger for a longer time; and when it appears to be fit, and for publick good, not only may, but ought to be done altogether by the Supreme Power.*

It ſeems this *Lord* diſtruſts his former Anſwer about mending *Fundamental Errours* in a State, and therefore here he denies that Biſhops and their Votes are *Fundamental* to the *Lords* Houſe. But I doubt his *Lordſhip* is miſtaken in this. For that is *Fundamental* in any Court, which in that Court is firſt laid and ſettled, upon which all the future Structure is raiſed. Now in the *Lords* Houſe of Parliament, the Biſhops Votes were laid at the very firſt, as well as the Votes of the *Lords* Temporal. Nay, with a Precedency both in Place and Number, and all the Ordinances and Powers of that great Court have equally proceeded from the Votes of the Biſhops and the *Lords:* and therefore for ought which yet appears to me, either the *Lords* Vote are not *Fundamental* to that Houſe, or the Biſhops are.

But his *Lordſhip* proves they are not *Fundamental* to that Houſe, becauſe that Houſe hath ſtood without them. But weakly enough, God knows, like a Houſe whoſe Foundations are ſhaken upon one ſide, and becauſe *that Houſe hath done all that appertains to the Power of it without them.* It may be ſo. But I doubt whether it did all that appertains to the *Wiſdom* of it without them. For this relation again to that Parliament under *Edward* the Firſt, from which, his *Lordſhip* ſays Biſhops were excluded; and we know that Parliament is called *Indoctum Parliamentum*, the unlearned Parliament: For all the *Lawyers* were excluded from that Parliament as well as the *Clergy-Men*. And therefore were this *Lord* indifferent, he might argue that *Lawyers Votes* are not Fundamental in the *Commons Houſe*; which is true, tho' no way convenient, rather than that *Biſhops Votes* are not Fundamental in the *Lords Houſe*; which is utterly againſt all Truth and Convenience. But his *Lordſhip*'s Tooth is ſo ſharp, and ſo black againſt that Order, that he ſnaps at them upon all, and upon no Occaſion, and would invenom them had he Power.

To make this ſeem the better, his *Lordſhip* ends this Speech with a piece of *Philoſophy*, which I cannot approve neither. For he ſays, That which hath been done for a time at the King's Pleaſure, may be done with as little danger for a longer time. For Firſt, this Propoſition is unſound in it ſelf: For many Caſes may happen, in which divers things may be done for a Prince's Pleaſure once, or for a time, and with no great danger; which continued or often repeated, will be full of danger, and perhaps not endured by the Subject. Secondly, I am confident, let the Tables be but turned from a Biſhop to a Lay-Man, and this *Lord* ſhall eat his own Propoſition. For inſtance; in another *Parliament*, and in a time generally received to be as good as that of *Edward* the Firſt, in Queen *Elizabeth*'s time, and within my own Memory, Mr. *Peter Wentworth* moved in the *Houſe of Commons* to have an Heir apparent declared for the better and ſecurer Peace of the Kingdom in After-times. The Queen, for her meer Will and Pleaſure (for that which he did was no Offence againſt Law) took him either out of the *Houſe*, or ſo ſoon as he came out of the *Houſe*, clap'd him up in the *Tower*, where he lay till his Death. What will this *Lord* ſay to this? Will he ſay this was done once at the Prince's Pleaſure? Why then I return his Propoſition upon him, and tell him, that that which was done once at one Prince's Pleaſure, may be done oftner at other Prince's Pleaſure with as little danger. Or will this *Lord* ſay this was not done at the *Queen*'s Pleaſure, but but ſhe might juſtly and legally do ſo? Then other Princes of this Realm having the ſame Power reſiding in them, may do by other *Parliament Men*, as ſhe did with this *Gentleman*. And which ſoever of the two he ſhall ſay, King *Charles* had as good Right, and with as little Breach of Parliament-Privilege, to demand the *Six Men* which by his *Attorney* he had accuſed of Treaſon, as that *great Queen* had to lay hold on Mr. *Wentworth*.

Obſervations upon ſome of His Majeſty's late Anſwers, p. 7.

Since I had written this, the *Obſerver* ſteps in and tells us, That a meer Example (though of *Queen Elizabeth*) is no Law; for ſome of her Actions were retracted: and that yet without queſtion Queen *Elizabeth* might do that which a Prince leſs beloved could never have done.

done. Tis true, that *a meer Example is not a Law*, and yet the Parliaments of *England*, even in that happy *Queen*'s Time, were not apt to bear Examples againſt Law; and if that ſhe did were not againſt Law, that's as much as I ask. For then neither is that againſt Law which King *Charles* did upon a far higher Accuſation, than could be charged againſt Mr. *Wentworth*. Tis true again, that Queen *Elizabeth* might do that which a *Prince leſs beloved* could not have done; that is, ſhe might do that with ſafety, which a *Prince leſs beloved* could not do, that is, not do with ſafety. But whatſoever is lawful for one Prince to do, is as lawful for another; though perhaps not ſo expedient, in regard of what will be well or ill taken by the People. But otherwiſe the Peoples Affection to the Prince can be no Rule nor Meaſure of the Princes *Juſtice* to the People.

I will be bold to give him another Inſtance. King *Charles* demanded *Ship-Money* all over the Kingdom: Either he did this *juſtly* and *legally* for the Defence of himſelf and the Publick; or he did it at his *Will and Pleaſure*, thinking that an honourable and fit way of Defence. I am ſure this *Lord* will not ſay he did it *legally*, for his *Vote* concurred to the condemning of it in Parliament: And if he ſay he did it at his own *Will and Pleaſure*, then I would fain know of his *Lordſhip*, whether this which was done for a time at the King's Pleaſure, may be done with as little danger to the *Liberty of the Subject*, and the Property of his Goods, for a longer time, and ſo be continued on the Subject? And if he ſays it may, why did he Vote againſt it as a thing dangerous? And if he ſays it may not, then he muſt Condemn his own Propoſition. For he cannot but ſee, that that which is once done, or done for a ſhort time at a Prince's *Will and Pleaſure*, cannot be often repeated or continued, but with far greater danger than it was once done. Though for the thing it ſelf, if it were not legal, *I am ſorry it is not made ſo.* For it would be, under God, the greateſt Honour and Security that this Nation ever had: Whereas now the *Tugging* which falls out between the King's Power, and the Peoples Liberty, will in time (unleſs God's infinite Mercy prevents it) do that in this Kingdom, which I abhor to think on.

This *Lord* goes on yet and tells us, That that which hath been ſo done for a time, when it appears to be *fit* and for *publick Good*, not only may, but ought to be done altogether by the Supream Power. So then here this is his *Lordſhip*'s Doctrine, that that which was once done at a Prince's Will and Pleaſure, when it ſhall appear to be *fit*, and for the *publick Good* (as he ſuppoſeth here the taking away of Biſhops Votes to be) it not only *may*, but *ought* to be done altogether by the Supream Power, as now that is done by Act of Parliament. Not only *may*, but *ought!* Soft a little; His *Lordſhip* had the ſame Phraſe immediately before. Why but, Firſt, every thing that is fit, *ought* not by and by to be made up into a Law: For *fitneſs* may vary very often, which *Laws* ſhould not. Secondly, Every thing that is for the *publick Good*, is not by and by to be made up into a Law. For many things in Times of Difficulty and Exigency may be for *publick Good*, which in ſome other Times may be hurtful, and therefore not to be generally bound within a Law. And if his *Lordſhip* ſhall ſay, as here he doth, that they ought to be done altogether, and be

be made up into a Law by the *Supream Power*, but fitted only to ſuch Times; under his *Lordſhip*'s Favour, that ought not to be neither. For let ſuch a Law be made, and he that is once *Maſter* of the Times, will have the Law ready to ſerve his turn and theirs, whether the Times bear the like Neceſſity or not.

And ſince every thing that is fit, and is for publick Good, ought not by and by, without more Experience of it, to be made up into a Law; then much leſs that which appears ſo; yea, though it appear never ſo evidently; yea, and to the wiſeſt *Parliament* that ever ſat. 'Tis true, they may make ſuch a thing into a Law, and 'tis fit for the moſt part ſo to do; but to ſay they ought to do it, is more than I can believe. For no Parliament is or can be ſo wiſe as to be infallible, and no Evidence can be ſo apparent unto them in thoſe things of infinite variety for the publick Good, and in which is ſo much uncertainty; but that they may both piouſly and prudently forbear the making of ſome of them into a Law if they pleaſe. But no Man may forbear that which he *ought* to do, *when* he *ought* to do it: And till that time comes, he *ought* not. This *Lord* hath now done, and ſo have I: And I ſhall end with my Prayers to God, that this *Act of Parliament* now made to caſt the Biſhops and their Votes out of the Parliament, how fit ſoever it ſeems, and how much ſoever it appears to this *Lord* to be for the publick Good, do not turn to the decay of Religion, and the great Damage and Detriment of King and Peers, of Church and State. *Amen.*

A

SPEECH

Delivered in the

STAR-CHAMBER,

On *Wedneſday* the Fourteenth of *June*, 1637.

AT THE

CENSURE

OF

J. Baſtwick, *H. Burton*, and *W. Prinn*;

CONCERNING

Pretended Innovations

IN THE

CHURCH.

By the Moſt Reverend Father in GOD,

WILLIAM LAUD,

Then Lord Arch-Biſhop of *Canterbury*.

A

SPEECH

Delivered in the

STARCHAMBER

On Wednesday the Fourteenth of June, 1637.

AT THE

CENSURE

OF

J. Bastwick, H. Burton, and W. Prynn;

CONCERNING

Pretended Innovations

IN THE

CHURCH.

By the Most Reverend Father in GOD,

WILLIAM LAUD,

Then Lord Arch-Bishop of Canterbury.

TO HIS MOST

Sacred Majeſty,

CHARLES,

By the Grace of GOD, King of *Great Britain, France* and *Ireland*, Defender of the Faith, *&c.*

Moſt Gracious and Dread Sovereign,

I *Had no purpoſe to come in* Print, *but* Your Majeſty *commands it, and* I obey. *Moſt ſorry I am for the* Occaſion *that induced me to ſpeak, and that ſince hath moved You to command me to Print. Nor am I ignorant that many things, while they are ſpoken and paſs by the* Ear *but once, give great Content; which when they come to the* Eyes *of Men, and their often Scanning, may lie open to ſome* Exceptions. *This may fall to my* Lot *in this particular, and very eaſily, conſidering my many* Diverſions, *and the little time I could ſnatch from other* Imployment *to attend* this. *Yet chuſe I rather to* obey Your Majeſty, *than to* Sacrifice *to mine own* Privacy and Content.

Since then this Speech *uttered in publick in the* Star-Chamber, *muſt now come to be more publick in* Print; *I humbly deſire* Your Sacred Majeſty *to* Protect me, *and* it, *from the undeſerved* Calumny *of thoſe Men*, whoſe Mouths are ſpears and arrows, and their Tongues a ſharp ſword, *Pſal.* 57. 4. *Though as the* wiſe Man *ſpeaks*, their fooliſh Mouths have already called for their own ſtripes, and their Lips (*and Pens*) been a ſnare for their Souls, *Prov.* 18. 6, 7.

The Occaſion *which led me to this* Speech *is known. There have of late been divers* Libels *ſpread againſt the* Prelates *of this* Church. *And they have not been more* bitter, *which is the* Shame *of theſe* raging Waves, *than they are utterly* Jude ver. 13. falſe, *which is* Our Happineſs. *But I muſt humbly beſeech* Your Majeſty *to conſider, That 'tis not We only, that is, the*

Biſhops,

Biſhops, *that are ſtruck at, but, through our ſides,* Your Majeſty, Your Honour, Your Safety, Your Religion, *is impeached. For what* Safety *can You expect, if You looſe the Hearts of Your* People? *And how can You retain their* Hearts, *if You change their* Religion *into* Superſtition? *And what* Honour *can You hope for, either preſent, or derivative to* Poſterity, *if You attend Your* Government *no better than to ſuffer Your* Prelates *to put this* Change *upon You? And what* Majeſty *can any* Prince *retain, if he looſe his* Honour *and his* People?

God *be thanked 'tis in all Points otherwiſe with You: For* God *hath bleſſed You with a* Religious *Heart, and not ſubject to* Change. *And he hath filled You with* Honour *in the Eyes of Your* People: *And by their* Love *and* Dutifulneſs *He hath made You ſafe. So that* Your Majeſty *is upheld, and* Your Crown *flouriſhing in the Eyes of* Chriſtendom. *And* God *forbid any* Libellous *Blaſt at Home from the* Tongues *or* Pens *of a few, ſhould* ſhrivel *up any growth of theſe.*

We have received, and daily do receive from God, *many and great* Bleſſings *by* You: *And I hope they are not many that are* unthankful *to* You, *or to* God *for You. And that there ſhould be none in a* Populous Nation, *even* Enemies *to their own* Happineſs, *cannot be expected. Yet I ſhall deſire even theſe to call themſelves to an Account, and to remember, that* Blaſphemy *againſt* God, *and* ſlandering the Footſteps of his Anointed, *are joined together,* Pſal. 89. *For he that* Blaſphemes God, *will never ſtick at the* Slander *of his* Prince; *and he that gives himſelf the* liberty *to* Slander *his* Prince, *will quickly aſcend to the next* Higheſt, *and* Blaſpheme God.

Pſal. 89. v. 50. Wherewith thine Enemies hath Blaſphemed Thee, and ſlandered the Footſteps of thine Anointed.

But then, as I deſire them *to remember, ſo I do moſt humbly beſeech* Your Majeſty *to account with Your ſelf too: And not to meaſure Your* Peoples Love *by the Unworthineſs of thoſe few. For a* Loyal *and Obedient* People *You have, and ſuch as will ſpare nor* Livelihood, *nor* Life, *to do You* Service; *and are joyed at the Heart to ſee the* Moderation *of Your* Government, *and Your* Conſtancy *to maintain* Religion, *and Your* Piety *in* Exampling *it.*

And as I *thus* beſeech You *for* Your People *in* General, *ſo do* I particularly *for the* Three Profeſſions *which have a little ſuffer'd in theſe* Three *moſt Notorious* Libellers Perſons.

And

And firſt for my *own* Profeſſion, *I humbly beg of* Your Majeſty *to think Mr.* Burton *hath not in this many Followers, and am heartily ſorry he would needs* lead. *The beſt is,* Your Majeſty *knows what made his* Rancour *ſwell; I'll ſay no more.*

And for the Law, *I truly Honour it with my Heart, and believe Mr.* Prynn *may ſeek all the* Inns of Court, *(and with a* Candle *too if he will) and ſcarce find ſuch a* Malevolent *as himſelf againſt* State *and* Church. *And becauſe he hath ſo frequently thruſt miſtaken* Law *into theſe* Pamphlets, *to wrong the* Governors *of the* Church, *and abuſe your good and well-minded* People, *and makes* Burton *and* Baſtwick *utter* Law *which,* God *knows, they underſtand not, (for I doubt his Pen is in all the* Pamphlets) *I do humbly, in the* Church's *Name deſire of* Your Majeſty, *that it may be* reſolved *by all the* Reverend Judges *of* England, *and then* publiſhed *by* Your Majeſty, *That our keeping* Courts, *and iſſuing* Proceſs *in our own* Names, *and the like* Exceptions *formerly taken, and now renewed, are not againſt the* Laws *of the* Realm, *(as 'tis moſt certain they are not) that ſo the* Church-Governnors *may go on chearfully in their* Duty, *and the* Peoples *Minds be* quieted *by this Aſſurance, that neither the* Law, *nor their* Liberty, *as* Subjects, *is thereby infringed.*

And for Phyſick, *the* Profeſſion *is* honourable, *and* ſafe; *and I know the* Profeſſors *of it will remember that,* Corpus Humanum, *Man's Body, is that, about which their Art is converſant, not* Corpus Eccleſiaſticum, *or* Politicum, *the Body of the Church, State, or Commonwealth.* Baſtwick *only hath been bold that way. But the* Proverb *in the* Goſpel, *in the Fourth of St.* Luke *is all I'll ſay to him,* Medice, cura teipſum, *Phyſician, heal thy ſelf. And yet let me tell Your* Majeſty, *I believe he hath gained more by making the* Church *a* Patient, *than by all the* Patients *he ever had beſide.* St. Luke 4. 23.

Sir, *both* my ſelf, *and* my Brethren *have been very* courſely *uſed by the* Tongues *and* Pens *of theſe Men, yet ſhall I never give Your* Majeſty *any ſow'r* Counſel; *I ſhall rather manifie Your* Clemency, *that proceeded with theſe* Offenders *in a* Court *of* Mercy *as well as* Juſtice: *Since (as the* Reverend Judges *then declared) You might have juſtly called the* Offenders *into another* Court, *and put them to it in a way*

that might have exacted their Lives, for their ſtirring (as much as in them lay) of Mutiny *and* Sedition.

Yet this I ſhall be bold to ſay, and Your Majeſty *may conſider of it in Your Wiſdom, That one way of* Government *is not always either* fit *or* ſafe, *when the* Humours *of the* People *are in a continual* Change: *Eſpecially, when ſuch Men as theſe ſhall work upon Your* People, *and labour to infuſe into them ſuch malignant* Principles, *to introduce a* Parity *in the* Church *or* Commonwealth. Et ſi non ſatis ſua ſponte inſaniant, inſtigare, *And to ſpur on ſuch among them as are too ſharply ſet already: And by this means make and prepare all Advantages for the* Roman Party *to ſcorn Us, and pervert Them.*

I pray God bleſs Your Majeſty, Your Royal Conſort, *and* Your hopeful Poſterity, *that You may Live in* Happineſs; *Govern with* Wiſdom; *Support Your People by* Juſtice; *Relieve them by* Mercy; *Defend them by* Power *and* Succeſs; *And Guide them in the* true Religion *by Your* Laws *and moſt* Religious Example, *all the long and laſting Days of Your* Life: *Which are and ſhall be the daily* Prayers *of*

Your Sacred Majeſty's moſt Loyal Subject, and

Moſt Dutiful Servant, as moſt bound,

W. Cant.

Arch-

Arch-Biſhop *LAUD's*

SPEECH

AT THE

CENSURE

OF

J. Baſtwick, H. Burton, and *W. Prinn.*

My LORDS,

I Shall not need to ſpeak of the infamous Courſe of *Libelling* in any kind: Nor of the *Puniſhment* of it, which in ſome Caſes was *Capital* by the *Imperial Laws*; as appears, *Cod. l. 9. T. 36.* Nor how *patiently* ſome great Men, very great Men indeed, have born *Animo civili* (that's *Sueton.* his word*) *laceratam exiſtimationem*, The tearing and rending of their Credit and Reputation, with a gentle, nay, a generous Mind.

* *In Jul. c. 75.*

But of all *Libels*, they are moſt *odius* which pretend *Religion*: As if that of all things did deſire to be defended by a *Mouth that is like an open Sepulchre*, or by a Pen that is made of a ſick and a loathſom Quill.

There were Times when *Perſecutions* were great in the *Church*, even to exceed *Barbarity* it ſelf: Did any *Martyr* or *Confeſſor*, in thoſe Times, *Libel* the *Governours?* Surely no; not one of them to my beſt *Remembrance*: yet theſe complain of *Perſecution* without all ſhew of cauſe; and in the mean time *Libel* and Rail without all meaſure. So little of kin are they to thoſe which *ſuffer for Chriſt*, or the leaſt part of *Chriſtian Religion*.

My Lords, It is not every Man's *Spirit* to hold up againſt the *Venome* which *Libellers* ſpit. For S. *Ambroſe*, who was a ſtout and a worthy *Prelate*, tells us, not that himſelf, but that a far greater Man than he, that's King *David*, had found out (ſo it ſeems in his *Judgment* 'twas no matter of ordinary Ability) *Grande inventum*, a great and mighty Invention, how to ſwallow and put off thoſe bitter *Contumilies* of the *Tongue*†: And thoſe of the *Pen* are no whit leſs, and ſpread farther. And it was a great one indeed, and well beſeemed the greatneſs of *David*. But I think it will be far better for me to look upward, and *practiſe* it, than to look downward, and *diſcourſe* upon it.

† *In Apol. 1. David. c. 6.*

In

In the mean time I ſhall remember what an *Antient*, under the name of S. *Hierom*, tells me *, *Indignum eſt & præpoſterum*, 'Tis unworthy in it ſelf, and prepoſterous in demeanour for a Man to be aſhamed for *doing good*, becauſe other Men glory in *ſpeaking ill*.

Ad Oceau. de Vivend. Opprob.

And I can ſay it clearly and truly, as in the *preſence of God*, I have done nothing, as a *Prelate*, to the uttermoſt of what I am conſcious, but with a *ſingle Heart*, and with a *ſincere Intention* for the good *Government* and *Honour* of the *Church*, and the maintenance of the *Orthodox Truth* and *Religion* of *Chriſt*, profeſſed, eſtabliſhed, and maintained in this *Church* of *England*.

For my *Care of this Church*, the reducing of it into *Order*, the upholding of the *external Worſhip of God* in it, and the ſetling of it to the *Rules* of its *firſt Reformation*, are the *Cauſes* (and the ſole Cauſes, whatever are pretended) of all this malicious *Storm*, which hath lowred ſo black *upon me*, and ſome of *my Brethren*. And in the mean time, they which are the only, or the chief *Innovators* of the *Chriſtian World*, having nothing ſay, accuſe us of *Innovation*; *They themſelves* and their *Complices* in the mean time being the greateſt *Innovators* that the *Chriſtian World* hath almoſt ever known. I deny not but others have ſpread more dangerous *Errors* in the *Church* of *Chriſt*; but no Men, in any Age of it, have been more guilty of *Innovation* than they, while themſelves cry out againſt it: *Quis tulerit Gracchos?*

And I ſaid well, *Quis tulerit Gracchos?* For 'tis moſt *apparent* to any Man that will not wink, that the *Intention* of *theſe Men*, and their *Abettors*, was and is to raiſe a *Sedition*, being as great *Incendiaries* in the *State* (where they get Power) as they have ever been in the *Church*; *Novatian* himſelf hardly greater.

Our main *Crime* is (would they all ſpeak out, as ſome of them do) that we are *Biſhops*; were we not ſo, ſome of us might be as *paſſable* as other Men.

Burton's Apol. p. 110.

And a great trouble 'tis to them, that we maintain that our *Calling of Biſhops* is *Jure Divino*, by Divine Right: Of this I have ſaid enough, and in this place, in *Leighton's* Caſe, nor will I repeat. Only this I will ſay, and abide by it, that the *Calling of Biſhops* is *Jure Divino*, by Divine Right, tho' not all *Adjuncts* to their *Calling*. And this I ſay in as direct *oppoſition* to the *Church of Rome*, as to the *Puritan Humour*.

And I ſay farther, that from the *Apoſtles times*, in all Ages, in all Places, the *Church* of *Chriſt* was governed by *Biſhops*: And *Lay-Elders* never heard of, till *Calvin's* new-fangled Device at *Geneva*.

Now this is made by theſe Men, as if it were *Contra Regem*, againſt the King, in Right or in Power.

But that's a meer *ignorant ſhift*; for our being *Biſhops*, *Jure Divino*, by Divine Right, takes nothing from the *King's Right or Power over us*. For though our *Office* be from God and Chriſt *immediately*, yet may we not *exerciſe* that *Power*, either of *Order* or *Juriſdiction*, but as God hath *appointed* us, that is, not in His *Majeſty's*, or any *Chriſtian King's Kingdoms*, but by and under the Power of the *King* given us ſo to do.

And were this a good *Argument* againſt us, as *Biſhops*, it muſt needs be good againſt *Prieſts* and *Miniſters* too; for themſelves grant that their

their *Calling* is *Jure Divino*, by Divine Right; and yet I hope they will not ſay, that to be *Prieſts* and *Miniſters* is againſt the *King*, or any his *Royal Prerogatives*.

Next, Suppoſe our *Callings*, as *Biſhops*, could not be made good *Jure Divino*, by Divine Right, yet *Jure Eccleſiaſtico*, by Eccleſiaſtical Right, it cannot be denied. And here in *England* the *Biſhops* are confirmed, both in their Power and Means, by *Act of Parliament*. So that here we ſtand in as good Caſe as the preſent *Laws* of the *Realm* can make us. And ſo we muſt ſtand till the *Laws* ſhall be repealed by the ſame *Power* that made them.

Now then, *ſuppoſe* we had no other ſtring to hold by (I ſay ſuppoſe this, but I grant it not) yet no Man can *Libel* againſt our *Calling* (as theſe Men do) be it in *Pulpit*, *Print* or otherwiſe, but he *Libels* againſt the *King* and the *State*, by whoſe *Laws* we are eſtabliſhed. Therefore, all theſe *Libels*, ſo far forth as they are againſt our *Calling*, are againſt the *King* and the *Law*, and can have no other purpoſe, than to ſtir up *Sedition* among the People.

If theſe Men had any other *Intention*, or if they had any Chriſtian or charitable deſire to *reform* any thing amiſs; why did they not modeſtly *Petition his Majeſty* about it, that in his *Princely Wiſdom* he might ſet all things right, in a *Juſt* and *Orderly* manner? But this was neither their *Intention* nor *Way*. For one clamours out of his *Pulpit*, and all of them from the *Preſs*, and in a moſt virulent and *unchriſtian* manner ſet themſelves to make a *Heat* among the People; and ſo by *Mutiny*, to effect that which by Law they cannot; and by moſt falſe and unjuſt *Calumnies* to defame both our *Callings* and *Perſons*. But for *my Part*, as I pity their Rage, ſo I heartily pray *God* to *forgive* their Malice.

No *Nation* hath ever appeared more jealous of *Religion*, than the People of *England* have ever been. And their *Zeal to God's Glory* hath been, and at this day is a great *honour* to them. But this *Zeal* of theirs, hath not been at all times and in all Perſons, alike guided by *knowledge*. Now *Zeal*, as it is of *excellent* uſe, where it ſees its way; ſo it is very *dangerous* company, where it goes on in the * *dark*: And theſe Men knowing the *Diſpoſition* of the People, have laboured nothing more, than to miſinform their *knowledge*, and miſguide their *Zeal*, and ſo to fire that into a *Sedition*, in hope that they whom they cauſleſly hate, might miſcarry in it.

* *You may ſee it in the Example of* S. Paul *himſelf, whoſe very zeal in the darkneſs of his Underſtanding, which he then had, made him perſecute Chriſt and his Church*, Act. 22. 3, 4. *And he was very dangerous company then; for he breath'd out threatnings againſt the Diſciples*, Act. 9. 1. *So true is that of Saint* Greg. Naz. Orat. 21. Zelus Iracundiam acuit: *All Zeal puts an edge to Anger it ſelf: And that muſt needs be dangerous in the dark.*

For the *main ſcope of theſe Libels* is to kindle a *Jealouſie* in Mens Minds, that there are ſome great Plots in Hand, *dangerous Plots* (ſo ſays Mr. *Burton* expreſly) to change the *Orthodox Religion* eſtabliſhed in *England*; and to bring in, *I* know not what, *Romiſh Superſtition* in the room of it. As if the *external decent worſhip of God* could not be upheld in this *Kingdom*, without bringing in of *Popery*. *Page 5.*

Now by this *Art* of theirs, give me leave to tell you that the *King* is moſt deſperately abuſed and wounded in the Minds of his *People*, and the *Prelates* ſhamefully.

The King moſt deſparately: For there is not a more cunning trick in the World, to *withdraw* the Peoples Hearts from their *Sovereign*, than to perſuade them that he is changing *true Religion*, and about to bring in groſs *Superſtition* upon them.

And the Prelates ſhamefully: For they are charged to *ſeduce*, and lay the Plot, and be the *Inſtruments*.

For his Majeſty firſt. This I know, and upon this *occaſion* take it my *Duty* to ſpeak: There is no *Prince* in *Chriſtendom* more ſincere in his *Religion*, nor more conſtant to it, than the *King*. And he gave ſuch a Teſtimony of this at his being in *Spain*, as I much doubt whether the beſt of that *Faction* durſt have done half ſo much as his *Majeſty* did, in the Face of that *Kingdom*. And this you, my *Lord*, *the Earl of Holland*, and other Perſons of *Honour*, were Eye and Ear Witneſſes of, having the happineſs to *attend* Him there. And at this day, as his *Majeſty* (by *God's* great Bleſſing both on him and us) *knows* more, ſo is he more *ſettled* and more confirmed, both in the *Truth* of the *Religion* here eſtabliſhed, and in *Reſolution* to maintain it.

And for the Prelates, I aſſure my ſelf, they cannot be ſo baſe, as to live *Prelates* in the Church of *England*, and labour to bring in the *Superſtitions* of the *Church of Rome* upon themſelves and it. And if any ſhould be ſo *foul*, I do not only leave him to *God's Judgment*, but (if theſe *Libellers*, or any other, can *diſcover* that his baſe and *irreligious* falſhood) to *ſhame* alſo, and ſevere *Puniſhment* from the *State:* And in any *juſt* way, no Man's *Hand* ſhall be more, or ſooner againſt him, than *mine* ſhall be.

And for my ſelf, to paſs by all the *ſcandalous reproaches*, which they have moſt *injuriouſly* caſt upon me, I ſhall ſay this only.

Firſt, I know of no Plot, nor *purpoſe* of *altering* the *Religion* eſtabliſhed.

Secondly, I have ever been far from attempting any thing that may *truly* be ſaid to *tend* that way in the leaſt degree: And to theſe two, I here offer my *Oath*.

Thirdly, If the *King* had a mind to change *Religion*, (which I know he hath not, and *God* forbid he ſhould ever have) he muſt ſeek for other *Inſtruments*. For as baſely as theſe Men conceive of me, yet I thank *God*, I know my Duty well, both to *God* and the *King:* And I know that all the *Duty* I owe to the *King*, is under *God*. And my great happineſs it is (though not *mine* alone, but your *Lordſhips* and all his Subjects with me) that we live under a *Gracious* and a *Religious King*, that will ever give us leave to ſerve *God* firſt, and *Him next*. But were the days otherwiſe, I thank *Chriſt* for it, I yet *know* not how to ſerve any Man againſt the *Truth* of *God*, and I hope I ſhall never learn it.

But to return to the buſineſs; what is their *Art* to make the World believe a *change of Religion* is endeavoured? What? Why *forſooth*, they ſay, there are great *Innovations* brought in by the *Prelates*, and ſuch as tend to the advancing of *Popery*.

Now that the *Vanity* and *Falſhood* of this may appear, I ſhall humbly deſire your *Lordſhips* to give me leave to recite briefly all the *Innovations* charged upon us, be they of leſs or greater *Moment*,

and

and as briefly to anſwer them. And then you ſhall clearly ſee, whether any *cauſe* hath been given of theſe unſavory *Libels*; and withall, whether there be any ſhew of *cauſe* to fear a *change of Religion*. And I will take theſe great pretended *Innovations* in order, as I meet with them.

Firſt, I begin with the *News from Ipſwich*.

Where the *Firſt* * *Innovation is, that the laſt Years Faſt was enjoyned to be without Sermons in* London, *the Suburbs, and other infected Places, contrary to the Orders for other Faſts in former times: Whereas Sermons are the only means to humble Men*, &c. * Page. 2.

To this I ſay *Firſt*, That an after-*Age* may without *Offence*, learn to avoid any viſible *Inconvenience* obſerved in the former. And there was viſible *Inconvenience* obſerved in Mens former flocking to *Sermons* in *Infected Places*.

Secondly, This was no particular *Act* of *Prelates*; but the buſineſs was debated at the *Council-Table*, being a matter of *State*, as well as of *Religion*. And it was concluded for no *Sermons in thoſe Infected Places*, upon this *Reaſon*, that *Infected Perſons* or *Families*, known in their own *Pariſhes*, might not take occaſion upon thoſe *by-days* to run to other *Churches* where they were not known, as many uſe to do, to hear ſome *humorous* Men Preach; For on the *Sundays*, when they better kept their own *Churches*: The *Danger* is not ſo great altogether.

Nor *Thirdly*, is that true, that *Sermons* are the *Only means* to *humble* Men. For though the *Preaching* of *God's Word*, where it is performed according to his *Ordinance*, be a great means of many good *Effects* in the *Souls* of Men; Yet no *Sermons* are the only *means* to *humble* Men. And ſome of their *Sermons* are fitter a great deal for other *Operations*: Namely, to ſtir up *Sedition*, as you may ſee by Mr. *Burton's*; for this his printed *Libel* was a *Sermon* firſt, and a *Libel* too. And 'tis the beſt part of a *Faſt* to abſtain from ſuch *Sermons*.

2. *The Second Innovation is,* † *That Wedneſday was appointed for the Faſt-day, and that this was done with this Intention, by the Example of this Faſt without Preaching, to ſuppreſs all the Wedneſday Lectures in* London. † Page. 3.

To this I anſwer *Firſt*, That the appointing of *Wedneſday* for the *Faſt-day* was no *Innovation*. For it was the *day* in the *laſt Faſt* before this: And I *my ſelf* remember it ſo, above forty years ſince more than once.

Secondly, If there be any *Innovation* in it, the *Prelates* named not the *day*; my *Lord Keeper*, I muſt *appeal* to your *Lordſhip*: The *day* was firſt named by your *Lordſhip*, as the *uſual* and *fitteſt* day. And yet I dare *ſay*, and *ſwear* too, that your *Lordſhip* had no aim to bring in *Popery*; nor to *ſuppreſs* all, or any the *Wedneſday Lectures* in *London*. *Beſides*, theſe Men live to ſee the *Faſt* ended, and no one *Wedneſday Lecture* ſuppreſſed.

The

† Page. 3 3. *The Third Innovation* † *is, that the Prayer for ſeaſonable weather was purged out of this laſt Faſt-Book, which was* (ſay they) *one cauſe of Ship-wrecks and tempeſtuous weather.*

To this I ſay, *Firſt* in the *General*; this *Faſt-Book*, and all that have formerly been made, have been both made and publiſhed by the command of the *King*, in whoſe ſole Power it is *to call a Faſt.* And the *Arch-Biſhop* and *Biſhops* to whom the ordering of the *Book* is committed, have *power* under the *King*, to *put in*, or *leave out*, whatſoever they think fit for the preſent *Occaſion*; as their *Predeceſſors* have ever done before them. *Provided* that nothing be In contrary to the *Doctrine* or *Diſcipline* of the *Church of England*

And this may ſerve in the *General* for all *Alterations*, in that or any other *Faſt-Book*, or Books of Devotion upon any particular Occaſions, which may and ought to *vary* with ſeveral *times*, and we may, and do, and will *juſtifie*, under *his Majeſtys Power*, all ſuch *Alterations* made therein.

Secondly, For the *particular*. *When* this *laſt-Book* was ſet out, the weather was very *ſeaſonable.* And it is not the *cuſtom* of the *Church*, nor *fit* in it *ſelf* to pray for *ſeaſonable* weather when we *have* it, but when we want it. When the *former Book* was ſet out, the weather was *extreme ill*, and the Harveſt in *Danger*; Now the Harveſt was in, and the weather good.

Thirdly, 'Tis moſt *inconſequent* to ſay, that the leaving that Prayer out of the *Book* of *Devotions*, cauſed the *Shipwrecks* and the *Tempeſts* which followed. And as bold they are with *God Almighty*, in ſaying it was the *cauſe:* For ſure I am, God never told them that was the cauſe. And if *God* never *revealed* it, they cannot come to know it; yet had the *Biſhops* been *Prophets*, and foreſeen theſe *Accidents*, they would certainly have *prayed* againſt them.

Fourthly, Had any *Miniſter* found it *neceſſary* to uſe this *Prayer* at any one time during the *Faſt*, he might with eaſe and without Danger, have ſupplied that want, by uſing that *Prayer* to the ſame purpoſe, which is in the Ordinary *Liturgy.*

Fifthly, I humbly deſire your *Lordſhips* to weigh well the *Conſequence* of this great and dangerous *Innovation.* The Prayer for fair *weather* was left out of the *Book* for the *Faſt*; Therefore the *Prelates* intend to bring in *Popery.* An excellent *Conſequence*, were there any ſhew of Reaſon in it.

* Page. 3. 4 *The Fourth Innovation* * *is, That there is one very uſeful Collect left out, and a Clauſe omitted in another.*

To this I anſwer *Firſt*, As before; It was *lawful* for us to *alter* what we thought fit.

And *Secondly*, Since that *Collect* made mention of *Preaching*, and the *Act* of *State* forbad *Sermons* on the *Faſt-days in infected Places*, we thought it fit, in purſuance of that *Order*, to leave out that *Collect.*

And

And *Thirdly*, For the branch in the other, which is the *firſt Collect*, though *God* did deliver our *Forefathers* out of *Romiſh Superſtition*, yet (*God* be *bleſſed* for it) we were never *in*. And therefore that *clauſe* being *unfittingly* expreſſed, we thought fit to paſs it over.

5. *The Fifth Innovation* * *is, That in the ſixth Order for the Faſt, there is a paſſage left out concerning the abuſe of Faſting in relation to Merit.* * Page. 3.

To this I *anſwer*. That he to whom the *ordering* of that *Book* to the *Preſs* was *committed*, did therefore leave it out; becauſe in this *Age* and *Kingdom* there is little Opinion of *Meriting by Faſting*.

Nay, on the contrary, the Contempt and Scorn of all *Faſting* (ſave what *humorous* Men call for of themſelves) is ſo rank, that it would grieve any *Chriſtian* Man to ſee the neceſſary *Orders of the Church concerning Faſting*, both in *Lent* and at other *ſet times*, ſo *vilified* as they are.

6. *The Sixth Innovation* † *is, That the Lady Elizabeth and her Princely Children are daſhed* (that's their phraſe) *out of the new Collect, whereas they were in the Collect of the former Book.* † Page. 3

For this *Firſt*, The *Author* of the *News* knows full well that they are left out of the *Collect* in the latter *Editions* of the *Common Prayer-Book*, as well as in the *Book* for the *Faſt*. And this was done according to the *Courſe* of the *Church*, which *ordinarily names* none in the Prayer, *but the Right Line deſcending*. Yet this was not done till the *King* himſelf *commanded* it; as I have to ſhew under *his Majeſty's Hand*.

Secondly, I beſeech your *Lordſhips* to conſider, what muſt be the *Conſequence* here: The *Queen* of *Bohemia* and her *Children* are left out of the *Collect*, therefore the *Prelates* intend to bring in *Popery*; For *that* (you know) they ſay, *is the end of all theſe Innovations*. Now if this be the end and the *Conſequence*, truly the *Libellers* have done very dutifully to the *King*, to *poyſon* his *People* with this conceit; that the *Lady Elizabeth* and her *Children* would keep *Popery* out of this *Kingdom*, but the *King* and his *Children* will not. And many as good *Offices* as theſe have they done the *King* quite thorow theſe *Libels*, and quite thorow his *Kingdoms*. For *My part*, *I honour* the *Queen* of *Bohemia*, and her *Line*, as much as any Man whatſoever, and ſhall be as ready to *ſerve them*, but I know not how to depart from my *Allegiance*, as I doubt theſe Men have done.

7. *The Seventh Innovation* ‖ *is, That theſe words* (*who art the Father of thine Elect and of their Seed*) *are changed in the Preface of that Collect, which is for the Prince and the King's Children.* And with a moſt ſpiteful inference, *that this was done by the Prelates to exclude the King's Children out of the number of God's Elect.* And they call it *an intolerable Impiety and horrid Treaſon.* ‖ Page. 3.

To this I anſwer, *Firſt*, That this *Alteration* was made in my *Predeceſſor's* time, before I had any *Authority* to meddle with theſe things farther than I was *called* upon by him

Secondly, This is not therefore to lay any aſperſion upon my *Predeceſſor*; for he did in that but his Duty: For his *Majeſty* acknowledges it was done by his *ſpecial Direction*, as having then no *Children* to *pray* for.

And *Thirdly*, This *Collect* could not be very *old*, for it had no being in the *Common Prayer Book* all *Queen Elizabeth*'s time, ſhe having no *Iſſue*.

The Truth is, it was made at the coming in of *King James*; and muſt of neceſſity be *changed* over and over again *pro ratione Temporum*, as Times and Perſons vary. And this is the *Intolerable Impiety, and horrid Treaſon they charge* upon *Us*.

In this *Method* the *Innovations* are ſet down in the *News from Ipſwich*. But then in Mr. *Burton*'s *News from Friday-ſtreet* (called his *Apology*) they are in another Order, and more are added. Therefore with your *Lordſhip*'s leave I will not *repeat* any of theſe, but go on to the *reſt*, which Mr. *Burton* adds.

† *Burton's Apology, pag.* 2.

8. *The eighth Innovation* † *is, That in the Epiſtle the Sunday before Eaſter, we have put out* In, *and made it* At *the Name of* Jeſus *every knee ſhall bow; which Alteration*, he ſaith, *is directly againſt the Act of Parliament.*

Here give me leave to tell you, 'tis *At the Name of Jeſus*, in the late Learned *Tranſlation* made in *King James* his time. About which many Learned Men of beſt note in the *Kingdom* were imployed, beſides ſome *Prelates*.

But to this I Anſwer: *Firſt*, 'Tis true, the *Common Prayer Book* was *confirmed* by *Act of Parliament*, and ſo all things contained in it, at the paſſing of that *Act*. But I hope if any thing were falſe *Printed* then, the *Parliament* did not intend to paſs thoſe ſlips for current.

Secondly, I am not of Opinion, that if one *word* be put in for another, ſo they bear both the ſame *Senſe*, that there is any great matter done againſt the *Act of Parliament*.

Thirdly, This can make no *Innovation*. For *In the Name*, and *At the Name of* Jeſus, can make no *Eſſential Difference* here. And Mr. *Pryn* (whoſe *Darling* buſineſs it hath long been to *cry* down the *Honour* due to the *Son* of *God*, at the *mentioning* of his *ſaving Name Jeſus*) knows the *Grammar Rule* well, *In a Place or at a Place*, &c.

Fourthly, If there were any Errour in the change of *In* into *At*; I do here *ſolemnly proteſt* to you, I know not how it came: For *authority* from the *Prelates*, the *Printers* had none; and ſuch a word is eaſily changed in ſuch a *negligent Preſs* as we have in *England*. Or if any *altered* it purpoſely, for ought I know, they did it to *gratifie* the *Preciſer* ſort. For therein they followed the *Geneva Tranſlation*, and Printed at *Geneva*, 1557 *. where the words are, *At the Name of Jeſus*. And that is 94 years ago; and therefore no *Innovation made by us*.

* *In Octavo.*

† *Injunction* 52.

Fifthly, This I find in the *Queen's Injunctions* †, without either word *In* or *At*. *Whenſoever the Name of Jeſus ſhall be in any Leſſon, Sermon, or otherwiſe pronounced in the Church* ('tis injoyned) *that due Reverence be made of all Perſons, Young and Old, with lowlineſs of Courſy and uncovering of the Heads of the Men-kind, as thereunto doth neceſſarily belong, and heretofore hath been accuſtomed.* So here's *neceſſity* laid upon it, and *cuſtom* for it, and both expreſſed by *Authority* in the very *beginning* of the *Reformation*; and is therefore no *Innovation now*.

9. *The*

9. *The Ninth Innovation* * *is, That two places are changed in the Prayers ſet forth for the Fifth of* November : *And ordered to be read* (they ſay) *by Act of Parliament. The firſt place is changed thus, from* Root out that Babyloniſh and Antichriſtian Sect, which ſay of *Jeruſalem, &c. Into this form of Words* ; Root out that Babyloniſh and Antichriſtian Sect (of them) which ſay, *&c. The ſecond place went thus in the old :* Cut off theſe Workers of Iniquity, whoſe Religion is Rebellion. *But in the Book Printed* 1635, *'tis thus altered* ; Cut off thoſe Workers of Iniquity, who turn Religion into Rebellion, *&c.*

* Page 3.

To this I ſay, *Firſt*, 'Tis a *notorious Untruth*, that this *Book was ordered to be Read by Act of Parliament.* The *Act of Parliament* indeed is *Printed* before it ; and therein is a *Command* for *Prayers* and *Thankſgivings* every *Fifth of November* ; but not one Word or Syllable for the *Form of Prayer* : That's left to the *Church* ; therefore here's no *Innovation* againſt that *Act of Parliament.*

Secondly, The *Alteration* firſt mentioned, that is, *That Sect*, or *That Sect of theirs* ; if of ſo ſmall Conſequence, as 'tis not worth the ſpeaking of : Beſides, if there be any thing of moment in it, 'tis anſwered in the next.

Thirdly, Both for *that* and the *ſecond place*, which ſeems of more *moment* ; and ſo for the reſt not only in that *Book*, but that other alſo for His *Majeſty's Coronation* ; *His Majeſty* expreſly commanded *Me* to make the *Alterations*, and ſee them *Printed.* And here are both the *Books* with His *Majeſty's Warrant* to each of them. So that herein I conceive I did not *offend*, unleſs it were that I gave not theſe Men *notice* of it, or asked them leave to obey the King.

Againſt this there can be but two *Objections*, ſhould *Malice* it ſelf go to work. The one is, *That I moved His* Majeſty *to command the Change.* And the other, *That now, when I ſaw my ſelf challeng'd for it, I procured His* Majeſty's *Hand for my ſecurity.*

To theſe I Anſwer clearly, *Firſt*, That I did not move the *King*, *directly* or *indirectly*, to make this *Change.*

And *Secondly*, That I had His *Majeſty's* Hand to the *Book*, not *now*, but *then*, and before ever I cauſed them to be *Printed*; as now they are. And that both theſe are *true*, I here again *freely* offer my ſelf to my *Oath.*

And yet *Fourthly*, That you may ſee *His Gracious Majeſty* uſed not his *Power* only in *commanding* this *Change* ; but his *Wiſdom* alſo ; I ſhall adventure to give you my *Reaſons*, ſuch as they are, why this *Alteration* was moſt *fit*, if not *neceſſary.*

My *firſt Reaſon* is, In the *Litany* in *Henry* VIII. his time *, and alſo under *Edward* VI. † there was this *Clauſe* : *From the Tyranny of the Biſhop of* Rome, *and all his deteſtable Enormities, from all falſe Doctrine*, &c. *Good Lord deliver us.* But in the *Litany* in Queen *Elizabeth's* time this *Clauſe* about the *Pope* was left out, and it ſeems of *purpoſe*, for avoiding of *Scandal* : And yet the *Prelates* for that not accounted *Innovators*, or *Introducers* of *Popery.* Now 'tis a far greater *Scandal* to call their *Religion Rebellion*, than 'tis to call thir chief *Biſhop Tyrant.*

* *It was put into the Litany of* Hen. VIII.*'s time, as appears in his Primer, with his Injunction before it.*

† *And 'tis in both the Service Books of* Edw. VI. *both that which was Printed* 1549, *and in that which was after,* Anno 1552.

And

And this *Reason* is drawn from *Scandal*, which must ever be avoided as much as it may.

My *second Reason* is, That the *Learned* make but *Three Religions* to have been of old in the World, *Paganism*, *Judaism*, and *Christianity*. And now they have added a *Fourth*, which is *Turcism*, and is an absurd *mixture* of the other Three. Now if this *ground* of theirs be true (as 'tis *generally* received) perhaps it will be of *dangerous* Consequence sadly to *some*, that the *Popish Religion* is *Rebellion*. That some *Opinions* of theirs teach *Rebellion*, that's *apparently* true, the *other* would be *thought* on, to say no more. And this *Reason* well weighed, is taken from the very *Foundations* of *Religion* it self.

My *third Reason* is, Because if you make their *Religion* to be *Rebellion*, then you make their *Religion* and *Rebellion* to be all *one*. And that is against the *ground* both of *State* and the *Law*. For when divers *Romish Priests* and *Jesuits* have deservedly suffered *Death* for *Treason*, is it not the constant and just Profession of the *State*, that they never put any Man to *Death* for *Religion*, but for *Rebellion* and *Treason* only? Doth not the *State* truly *affirm*, That there was never any *Law* made against the *Life* of a *Papist*, *quatenus* a *Papist* only? And is not all this stark *false*, if their very *Religion* be *Rebellion*? For if their *Religion* be *Rebellion*, it is not only *false*, but *impossible*, that the *same Man* in the *same Act* should suffer for his *Rebellion*, and not for his *Religion*.

And this *King James* of ever *blessed Memory* understood passing well, when (in his *Premonition* to all *Christian Monarchs* *) he saith, *I do constantly maintain that no Papist either in my time, or in the time of the late Queen, ever died for his Conscience.* Therefore he did not think their very *Religion* was *Rebellion*: Though this *Clause* passed through *Inadvertency* in his time. And this *Reason* is grounded both upon the *Practice* and the *Justice* of the *Law*.

* *Pag.* 336.

Which of these *Reasons*, or whether any other better, were in His *Majesty's* Thoughts, when he commanded the *Alteration* of this *Clause*, I know not. But I took it my *Duty* to lay it before you, that the *King* had not only *Power*, but *Reason* to command it.

† *Pag.* 3. 10. *The Tenth Innovation* † *is, That the Prayer for the Navy is left out of the late Book for the Fast.*

To this I say, There is great *Reason* it should. For the *King* had no declared *Enemy then*, nor (*God* be thanked) hath he *now*. Nor had he *then* any *Navy* at Sea. For almost all the *Ships* were come *in* before the *Fast-Book* was set *out*.

But howsoever, an excellent *Consequence* it is, if you mark it; The *Prayer* for the *Navy* was left *out* of the *Book* for the *Fast*, therefore by that, and such like *Innovations*, the *Prelates* intend to bring *in Popery*. Indeed, if that were a piece of the *Prelates* Plots to bring in *Popery* from beyond Sea, then they were mightily overseen that they left out the *Prayer* for the *Navy*. But else what *Reason* or *Consequence* is in it, I know not, unless perhaps Mr. *Burton* intended to befriend Dr. *Bastwick*, and in the *Navy* bring hither the *Whore of Babylon* to be ready for his *Christening*, as he most prophanely Scoffs.

Well;

Well: I pray GOD the time come not upon this *Kingdom*, in which it will be found, that no one thing hath *advanced* or *uſhered* in *Popery* ſo faſt, as the *groſs Abſurdities* even in the *Worſhip of God*, which theſe *Men*, and their *like*, *maintain*, both in *Opinion* and *Practice*.

11. *The Eleventh Innovation* * *is*, *The Reading of the Second Service at the Communion-Table, or the Altar.* * Page 103.

To this, *Firſt*, I can truly ſay, That ſince my own *Memory*, this was in uſe in very many Places, as being moſt proper (for thoſe *Prayers* are then read which both precede and follow the *Communion*,) and by little and little this *antient Cuſtom* was *altered*, and in thoſe Places firſt, where the *Emiſſaries* of this *Faction* came to *Preach*. And now if any in *Authority* offer to *reduce* it, this *antient Courſe* of the *Church* is by and by called an *Innovation*.

Secondly, With this the *Rubricks* of the *Common-Prayer Book* agree: For the *firſt Rubrick* after the *Communion* tells us, that upon *Holy-Days*, though there be no *Communion*, yet *all* elſe that's appointed at the Communion ſhall be read. *Shall be read?* That's true, but where? Why, the laſt *Rubrick* before the *Communion* tells us, That the Prieſt, ſtanding at the *North-ſide* of the *Holy Table*, *ſhall ſay the Lord's Prayer, with that which follows.* So that not only the *Communion*, but the *Prayers* which *accompany* the *Communion* (which are commonly called the *Second Service*) are to be read at the *Communion Table*. Therefore if this be an *Innovation*, 'tis made by the *Rubrick*, not by the *Prelates*; And Mr. *Burton*'s Scoff, that this *Second Service muſt be ſerved in for Dainties* †, ſavours too much of *Belly* and *Prophanation*.

† Page 105. [Then the Second Service, as Dainties, muſt be ſaid there.]

12. One think ſticks much in their Stomachs, and they call it an *Innovation* ‖ too. And that is *Bowing, or doing Reverence at our firſt coming into the Church, or at our nearer Approaches to the Holy Table, or the Altar*, (call it whether you will) in which they will needs have it, *That we Worſhip the Holy Table, or God knows what.* ‖ Page 105.

To this I *Anſwer: Firſt*, That *God* forbid we ſhould *Worſhip* any thing but GOD Himſelf.

Secondly, That if to *Worſhip* GOD when we *enter* into *his Houſe*, or *approach* his *Altar*, be an *Innovation*, 'tis a very *old one*.

For *Moſes* did *Reverence* at the very *Door* of the *Tabernacle*, *Numb.* 20. 6. *Hezekiah*, and all that were preſent with him, when they had made an *end of offering*, *bowed* and *worſhipped*, (2 *Chron.* 29. 29.) *David* calls the People to it with a *Venite*, *O come let us Worſhip, and fall down, and kneel before the Lord our Maker*, (Pſal. 95. 6.) And in *all* theſe Places (I pray mark it) 'tis *bodily Worſhip*.

Nor can they ſay, That this was *Judaical* Worſhip, and now not to be *imitated*. For long before *Judaiſm* began, *Bethel*, the *Houſe of* GOD, was a place of *Reverence*, (*Gen.* 28. 17, &c.) Therefore certainly, Of, and To GOD.

And after *Judaical Worſhip* ended, *Venite*, *Adoremus*, as far upwards as there is any track of a *Liturgy*, was the *Introitus* of the *Prieſt*, all the *Latine Church* over.

And in the daily *Prayers* of the *Church* of *England*, this was *retain'd* at the *Reformation*; and that *Pſalm*, in which is *Venite, Adoremus*, is commanded to begin the *Morning Service* every Day. And for ought I know, the *Prieſt* may as well leave out the *Venite*, as the *Adoremus*; the *calling* the People to their Duty, as the *Duty* it ſelf, when they are come.

Therefore even according to the *Service-Book* of the *Church* of *England*, the *Prieſt* and the *People* both are call'd upon, for *external* and *bodily Reverence* and *Worſhip* of GOD in his *Church*. Therefore they which do it, do not *Innovate*. And yet the *Government* is ſo *moderate*, (*God* grant it be not too *looſe* therewhile) that no Man is *conſtrained*, no Man *queſtioned*, only *religiouſly* called upon, *Venite, Adoremus, Come, let us Worſhip*.

For my own part, I take my ſelf *bound* to *Worſhip* with *Body* as well as in *Soul*, when ever I come where *God* is *Worſhipped*. And were this *Kingdom* ſuch as would allow no *Holy Table* ſtanding in its proper place, (and ſuch *places* ſome there are) yet I would *Worſhip God* when I came into *His Houſe*. And were the *times* ſuch, as ſhould beat down *Churches*, and all the *curious carved Work thereof, with Axes and Hammers*, as in *Pſal.* 74. 6. (and ſuch *Times* have been) yet would I *Worſhip* in what place ſoever I came to *Pray*, tho' there were not ſo much as a Stone laid for *Bethel*. But this is the *miſery*, 'tis *Superſtition* now adays for any Man to come with more *Reverence* into a *Church*, than a *Tinker* and his *Bitch* come into an *Ale-houſe*; the *Compariſon* is too *homely*, but my *juſt Indignation* at the *Prophaneneſs* of the Times, makes me ſpeak it.

And you my *Honourable Lords* of the *Garter*, in your great *Solemnities*, you do your *Reverence*, and to *Almighty God*, I doubt not, but yet it is *verſus Altare*, towards his *Altar*, as the greateſt *place* of God's *Reſidence* upon Earth. (I *ſay* the *greateſt*, yea greater than the *Pulpit*. For *there* 'tis *Hoc eſt Corpus meum*, This is my Body: But in the *Pulpit* 'tis at moſt but *Hoc eſt Verbum meum*, This is my Word. And a *greater Reverence* (no doubt) is due to the *Body*, than to the *Word* of our *Lord*. And ſo, in *Relation*, *anſwerably* to the *Throne* where his *Body* is uſually *preſent*, than to the *Seat* whence his *Word* uſeth to be *proclaimed*. And *God* hold it *there*, at *His Word*; for, as too many Men uſe the matter, 'tis *Hoc eſt Verbum Diaboli*, This is the Word of the Devil, in too *many* places. Witneſs Sedition, and the like to it.) And this *Reverence* ye do when ye enter the *Chapel*, and when you approach nearer to *Offer*. And this is no *Innovation*, for you are *bound* to it by your *Order*, and that's not *New*.

And *Idolatry* it is not, to *Worſhip God* towards His *Holy Table*; For if it had been *Idolatry*, I preſume, *Queen Elizabeth* and *King James* would not have *practiſed* it, no not in thoſe *Solemnities*. And being not *Idolatry*, but true *Divine Worſhip*, *You* will, I hope, give a poor *Prieſt* leave to *Worſhip God*, as *Your ſelves* do: For if it be *God's Worſhip*, I *ought* to do it as well as *You*: And if it be *Idolatry*, *You ought not* to do it more than I.

I *ſay again*, I hope a poor *Prieſt* may *Worſhip God* with as lowly *Reverence* as you do, ſince you are *bound* by your *Order*, and by your *Oath*, according to a *Conſtitution* of *Henry the Fifth*, (as appears*) to give due *Honour and Reverence, Domino Deo, & Altari ejus, in modum*

* *In Libro Nigro Windeſorienſi, p.* 69.

dum Virorum Eccleſiaſticorum; That is, to the *Lord your God*, and to his *Altar* (for there is a *Reverence* due to that too, though ſuch as comes far ſhort of *Divine Worſhip*) and this in the *manner* as *Eccleſiaſtical Perſons* both *Worſhip* and do *Reverence*.

The *Story* which led in this *Decree* is this: *King Henry the Fifth*, that *Noble and Victorious Prince*, returning gloriouſly out of *France*, ſat at this *Solemnity*; and finding the *Knights of the Order* ſcarce bow to *God*, or but *ſlightly*, and then *bow* towards *Him* and *His Seat*, *ſtartled* at it (being a *Prince* then grown as *Religious*, as he was before *Victorious*) and after asking the *Reaſon*; for till then the *Knights* of the *Order* never *bowed* toward the *King* or his *Seat*; the *Duke* of *Bedford* anſwer'd, it was *ſetled* by a *Chapter* Act *three* Years before. Hereupon that Great *King* replied, *No, I'll none of this, till you the Knights do it* ſatis bene, *well enough, and with due performance to Almighty GOD.* And hereupon the forenamed *Act* proceeded, that they ſhould do *this Duty to Almighty GOD*, not *ſlightly*, but *ad modum Virorum Eccleſiaſticorum*, as *low*, as *well*, as *decently*, as *Clergy-Men* uſe to do it.

Now if you will turn this off, and ſay, it was the *Superſtition* of that *Age* ſo to do; Biſhop *Jewell* will come in to *help me* there. For where *Harding* names divers *Ceremonies*, and particularly *bowing* themſelves, and *adoring* at the *Sacrament*, I ſay, *adoring At* the *Sacrament*, not *adoring* the *Sacrament*; there Biſhop *Jewell* (that *Learned*, *Painful* and *Reverend Prelate*) *approves all*, both the *Kneeling* and the *Bowing*, and the *Standing up* at the *Goſpel* (which as *antient* as it is in the *Church*, and a common *Cuſtom*, is yet *fondly* made another of their *Innovations*:) And farther, the *Biſhop* adds, * *That they are all commendable Geſtures, and tokens of Devotion, ſo long as the People underſtand what they mean, and apply them unto GOD.* Now with us the *People* did ever *underſtand them fully*, and *apply* them to GOD, and to none but *GOD*, till theſe *Factious* Spirits, and their *like*, to the great *diſſervice* of *GOD* and His *Church*, went about to perſuade them that they are *Superſtitious*, if not *Idolatrous* Geſtures: As they make *every thing* elſe to be, where *GOD* is not ſerved *ſlovenly*.

* B. Jewell's *Reply to* Harding's *Anſwer*, *Art.* 3. Div. 29.

13. *The Thirteenth Innovation* † *is*, *The placing of the Holy Table Altar-wiſe, at the upper end of the Chancel*, that is, *the ſetting of it North and South, and placing a Rail before it*, to keep it from Prophanation, which Mr. *Burton* ſays, *is done to advance and uſher in Popery*.

† *Page.* 4, 5, 105.

To this I Anſwer, That 'tis no *Popery* to ſet a *Rail* to keep *Prophanation* from that *Holy Table*; nor is it any *Innovation* to place it at the *upper end* of the *Chantel* as the *Altar* ſtood. And this appears both by the *Practice*, and by the *Command* and *Canon* of the *Church* of *England*.

Firſt, By the *Practice* of the *Church* of *England*. For in the *King's Royal Chapels*, and *divers Cathedrals*, the *Holy Table* hath ever ſince the *Reformation* ſtood at the *upper end* of the *Quire*, with the *large* or *full ſide* towards the People.

And though it ſtood in moſt *Pariſh Churches* the *other way*, yet whether there be not more reaſon, the *Pariſh Churches* ſhould be made *conformable* to the *Cathedral* and *Mother Churches*, than the *Cathedrals* to them, I leave to any *reaſonable* Man to judge.

And yet here is nothing done, either by *violence* or *command*, to take

off

off the *Indifferency* of the standing of the *Holy Table* either way, but only by laying it fairly before Men, how fit it is there should be *Order* and *Uniformity*; I say still reserving the *Indifferency* of the standing.

But howsoever I would fain know, how any *discreet moderate* Man dares say, that the placing of the *Holy Table Altar-wise* (since they will needs call it so) is done either *to advance to usher in Popery*? For did *Queen Elizabeth* banish *Popery*, and yet did she all along her *Reign* from *first* [illegible] *last* leave the *Communion Table* so standing in her own *Chapel Royal*, in St. *Paul's* and *Westminster*, and *other* places; and *all* this of [illegible] *to advance* or *usher in* that *Popery* which she had driven out? [illegible] since *her Death* have two *Gracious Kings* kept out *Popery* all their [illegible], and yet [illegible] the *Holy Table* standing, *as it did* in the *Queen's* [illegible] of *purpose* to *advance* or *usher in Popery* which they *kept out*? [illegible] the matter? May the *Holy Table* stand this way in the [illegible] *Chapel*, or *Cathedrals*, or *Bishops Chapels*, and not elsewhere? [illegible], if it be decent and fit for *God's Service*, it may stand *so* (if [illegible] please) in *any Church*. But if it *advance or usher in any Super-*[illegible] *Popery*, it ought to *stand so* in *none*.

Nor hath any *King's Chapel* any *Prerogative* (if *that* may be call'd [illegible]) above any *ordinary Church* to *dis-serve God* in, by any *Superstitious* [illegible] Where, give me leave to tell you, that the *King* and his [illegible] *jeeringly*, and with *Scorn abused*, in the last Leaf of [illegible] *Appeal*, for such it is.

[illegible] This appears by the *Canon* or *Rule* of the *Church* of *Eng-*[illegible], for 'tis plain in the last *Injunction* of the *Queen*, That the *Holy Table* ought to stand at the *upper end* of the *Quire*, *North* and *South*, or *Altar-wise*. For the words of the *Queen's Injunctions* are these.

The Holy Table in every Church (mark it I pray, not in the *Royal Chapel* or *Cathedrals only*, but *in every Church*) *shall be decently made, and* [illegible] *place where the Altar stood*. Now the *Altar* stood at the *upper end* of the *Quire*, *North* and *South*, as appears before by the *Practice* of the *Church*. And there to set it otherwise, is to set it *cross* the place, *not In* the place where the *Altar* stood: and so, *Stulti dum vitant vitia*—weak Men, as these *Libellers* are, run into one *Superstition* while they would avoid another; For they run upon the *Superstition* of the *Cross*, while they seek to avoid the *Superstition* of the *Altar*. So you see here's neither *Popery* nor *Innovation* in all the *Practice* of *Queen Elizabeth*, or since.

These words of the *Injunction* are so plain, as that they can admit of no *shift*.

And give me leave to tell you, That a very learned *Prelate* of this *Church*, and *one* whom *I think* these Men will not *accuse*, as a Man like to *advance or usher in Popery*, is of the same *Opinion*: 'Tis my *Lord* the *Bishop* of *Salisbury*.

Some difference was lately rising about placing the *Communion-Table in a Parish Church* of his *Diocese*. The *Bishop*, careful to prevent all
May 17. 1637. *Disorder*, sends his *Injunction* under his *Hand* and *Seal* to the *Curate* and *Church-Wardens*, to *settle that* business: In which he hath these *two* Passages *remarkable*. I have *seen* and *read* the *Order*.

The *first Passage* is this; *By the Injunction of Queen* Elizabeth (saith he) *and by* Can. 82. *under King* James, *the Communion Tables should ordinarily be set and stand with the side to the East Wall of the Chancel.*

There-

Therefore this is [illegible], since there is *Injunction* and *Canon* for it.

The *other* Pa[illegible] this, *Tis Ignorance* (saith that *learned Bishop*) *to think that the* [illegible] *of the Holy Table there, relishes of Popery.* Therefore, if it do not [illegible] as *relish* of *Popery*, it can neither *advance it*, nor *usher it in*. [illegible] therefore this is a most odious *Slander* and *Scandal* cast upon [illegible].

So here's *enough* bo[illegible] *Practice* and *Rule* of the *Church* of *England* since the *Reform*[illegible] that time, both in this and other *Churches of Christend*[illegible] in the *East* and *West ordinarily*, the *Holy Table* or *Altar* stood so [illegible]ainst this Mr. *Burton* says little.

But the *Lincolnshire Minister* comes in to play the *Puritan* for that. Concerning which *Book* ([illegible] in my way) and the *Nameless Author* of it, I shall only [illegible] these *two things*.

The *one* is, that the *Author* [illegible]*varicates* from the *first* word to the *last* in the Book; for he [illegible] on him both for the *Name* and for the *placing* of the *Holy Table*, [illegible] like, to prove, that *Generally* and *Universally*, and *Ordinarily* in the whole *Catholick Church*, both *East* and *West*, the *Holy Table* did not stand at the *upper end* of the *Quire* or *Chancel*. And this he must *prove*, or he doth nothing.

Now when he comes to make his *Proofs*, they are almost *all* of them *particular*, *few* or *none general* and *concludent*; for he neither brings *Testimonies* out of the *General* and received *Rituals* of the *Eastern* and *Western Churches*, nor of *Fathers* and *Histories* of the *Church*, which speak in *General* terms of *all*, but where they speak of *particular Churches* only.

So that *suppose* the most that can be, that is, suppose his *Quotations* be all truly alledged, and true too in the *sense* that the *Minister* takes them, (though in *very truth*, the *places*, *most* of them, are neither *truly alledged*, nor *sensed*) yet they [illegible] *exceptions* of, and *exemptions* from the *general Practice*. And you know both in *Law* and *Reason*, *Exceptio firmat Regulam in non exceptis*. So that upon the sudden I am not able to *resolve*, whether this *Minister* hath done more *wrong* to *himself* or his *Readers*, for he hath *abused* both.

The *other* is, that in the *Judgment* of very many learned Men, which have perused this Book, the *Author* is clearly conceived to *want* a great deal of that *learning*, to which he *pretends*; or else to have *written* this *Book wholly* and *resolvedly* against [illegible] his *Science* and his *Conscience*.

And for *my own part*, I am [illegible] *Opinion*, this *Book* was thrust now to the *Press*, both to coun[illegible] these *Libellers*, and, as much as in him lay, to *fire* both *Church* and *State*.

And tho' I wonder not at the *Minister*, yet I should wonder at the *Bishop* of the *Diocese* (a Man of Learning and Experience) that he should give *Testimony* to such a *Business*, and [illegible] such *Times* as these.

And once more, before I leave the [illegible] *Table*, *Name* and *Thing*, give me leave to put you in mind, that [illegible] *no danger* at all in the *Altar*, *Name* or *Thing*. For at the *beginning* [illegible] *Reformation*, tho' there were a *Law* for the taking down [illegible] *Altars*, and setting up of *Holy Tables* in the room of them, yet [illegible] places the *Altars* were not suddenly removed. And [illegible] in her *Injunction* to this? Why she says, *That there* [illegible] *of great moment in this, saving for Uniformity, and the* [illegible] *of the Law in that behalf.* Therefore for any danger [illegible] was in the *Altars*, *Name* or *Thing*, Injunct. ultim.

Thing, they might even then have been *left ſtanding, but for Uniformity, and the Imitation of the Law.*

But howſoever, it follows in the ſame *Injunction*, *That when the* Altar *is taken down, the Holy Table* ſhall *be ſet* In (*not* croſs) *the place where the Altar ſtood*; which (as is aforeſaid) muſt needs be *Altar-wiſe.*

14. The *Fourteenth* and the *laſt Innovation* comes with a *mighty Charge*, and 'tis taken out of an *Epiſtle* to the *Temporal Lords* of His *Majeſty's Privy Council.* Of which *Epiſtle* we got one *Sheet*, and ſo (for ought I yet know) that *Impreſſion* ſtaid: In that *Sheet* is this *Charge*; the words are, *The Prelates, to juſtifie their Proceedings, have forged a new Article of Religion, brought from* Rome *(which gives them full power to alter the Doctrine and Diſcipline of our Church at a Blow* (as they interpret it) *and have foiſted it* (ſuch is their Language) *into the beginning of the* 20*th Article of our Church. And this is in the laſt Edition of the Articles,* Anno 1628. *in affront of His Majeſty's Declaration before them,* &c.

The *Clauſe* (which they they ſay is *forged* by us) is this, *The Church* (that is, *the Biſhops*, as they expound it) *hath Power to Decree Rites and Ceremonies, and Authority in matter of Faith.* (The word is *Controverſies* of *Faith*, by their leave.) *This Clauſe* (ſay they) *is a Forgery fit to be Examined, and deeply Cenſured in the* Star-Chamber. *For 'tis not to be found in the* Latin *or* Engliſh *Articles of* Edward VI. *or* Queen Elizabeth, *ratified by Parliament.*

And then in the Margent thus, *If to Forge a Will or Writing be cenſurable in the* Star-Chamber, *which is but a wrong to a private Man; how much more the Forgery of an Article of Religion, to wrong the whole Church, and overturn Religion, which concerns all our Souls?*

This is a *heavy Charge*, *my Lords*; but I thank *God* the *Anſwer's* eaſie.

And *truly* I grant, that to *Forge* an *Article* of *Religion* in *whole* or in *part*, and then to *thruſt* it upon the *Church*, is a moſt *hainous Crime*, far worſe than the *Forging of a Deed.* And is certainly *very deeply Cenſurable* in this *Court.* And I would have humbly beſought you, that a *deep Cenſure* might have been laid upon *it*, but that this *Sheet* was found after, and ſo is not annext to the *Information*, nor in *Judgment* at this *preſent* before you.

But then, *my Lords*, I muſt tell you, I hope to make it as *clear* as the *Day*, that this *Forgery* was not, *that* this *Clauſe* mentioned was added by the *Prelates* to the *Article*, to gain *Power* to the *Church*, and ſo to ſerve *our turns.* But that that *Clauſe* in the beginning of the *Article* was by theſe Men, or at leaſt by ſome of their *Faction*, *raſed out*, and this to weaken the juſt Power of the *Church* to ſerve *their turns.*

They ſay (to juſtifie their *Charge*) that this *Clauſe* is not to be found in the *Articles*, *Engliſh* or *Latin*, of either *Edw.* VI. or Q. *Elizabeth.*

I anſwer: The *Articles* of *Edw.* VI. and thoſe made under Q. *Elizabeth* differ very much. And thoſe of *Edw.* VI. are not now binding. So whether the *Clauſe* be *In* or *Out* of *them*, 'tis not much *material.*

But for the *Articles* of the *Church* of *England*, made in the *Queen's* time, and now in *force*, that this *Clauſe* for the *Power* of the *Church* to *Decree Ceremonies, and to have Authority in Controverſies of Faith*, ſhould not be found in *Engliſh* or *Latin Copies* till the *Year* 1628. that it was ſet forth with the *King's Declaration* before it, is to me a *Miracle*; but *your Lordſhips* ſhall ſee the *Falſhood* and *Boldneſs* of theſe Men.

What?

What? Is this *Affirmative Clauſe* in no *Copy*, *Engliſh* or *Latin* till the *Year* 1628? *Strange:* Why, my *Lords*, I have a *Copy* of the *Articles* in *Engliſh* of the *Year* 1612, and of the *Year* 1605, and of the *Year* 1593, and in *Latin* of the *Year* 1563, which was one of the *firſt Printed Copies*, if not the *firſt of all*. For the Articles were *agreed* on but the *Nine and twentieth day of January Anno* 1563.

And in all theſe, this *Affirmative Clauſe* for the Churches Power is in. And is not this ſtrange *boldneſs* then to *abuſe* the World, and falſely to ſay 'tis in no *Copy* when *I my ſelf*, out of my own *ſtore* am able to ſhew it into ſo *many*, and ſo *antiently*.

But *My Lords*, I ſhall make it plainer yet: For 'tis not fit concerning an *Article* of *Religion*, and an *Article* of ſuch *Conſequence* for the *Order*, *Truth*, and *Peace* of this *Church*, you ſhould *rely* upon my *Copys*, be they never ſo *many* or never ſo *ancient*.

Therefore I ſent to the *Publick Records* in my *Office*, and here under my *Officers* Hand, who is a *Publick Notary*, is returned me the *Twentieth Article* with this *Affirmative Clauſe* in it. And there is alſo the whole *Body* of the *Articles* to be ſeen.

By this your *Lordſhips* ſee how free the *Prelates* are from *Forging* this part of the *Article*. Now let theſe Men quit themſelves and their *Faction*, as they can, for their *Index Expurgatorius* and their foul *Raſure* in leaving out this *part* of the *Article*. For to *leave out* of an *Article* is as great a *Crime* as to *put in*; And a *Main Raſure* is as *Cenſurable* in this *Court* as a *Forgery*.

Why, But then my *Lords*; what is this *Myſtery of Iniquity?*

Truly, I cannot certainly tell, but as far as I can I'll tell you.

The *Articles* you ſee were *fully*, and *fairly* agreed to and *ſubſcribed* in the *Year* 1563. But after this, in the *Year* 1571, there were ſome that *refuſed to ſubſcribe*, but why they did ſo, is not *recorded*. Whether it were about this *Article* or any other I know not. But in Fact this is Manifeſt, that in that *Year* 1571, the *Articles* were *Printed* both in *Latin* and *Engliſh*, and this *Clauſe* for the *Church* left out of both. And certainly, this could not be done, but by the *malicious cunning* of that *Oppoſite Faction*. And though I ſhall ſpare *dead* Men's *Names* where I have not *certainty*; Yet if you be *pleaſed to look back* and *conſider* who they were that *Governed* buſineſſes in 1571, and *rid* the Church almoſt at their *pleaſure*; And how *potent* the *Anceſtors*, theſe *Libellers* began *then* to *grow*, you will think it no *hard* matter to have the *Articles Printed*, and *this Clauſe left out*.

And yet 'tis plain, That, after the ſtir about *Subſcription* in the *Year* 1571, the *Articles* were *ſetled* and *ſubſcribed* unto at laſt, as in the *Year* 1562, with this *Clauſe* in them for the Church: For looking farther into the *Records* which are in *mine own* Hands, I have found the *Book* of 1563 ſubſcribed by *all the Lower Houſe of Convocation*, in this very *Year* of *Contradiction*, 1571, Dr. *John Elmar* (who was after *Lord Biſhop of London*) being there *Prolocutor*: *Alexander Nowel Dean of* St. *Paul's*, having been *Prolocutor* in 1563, and yet living and preſent and ſubſcribing in 1571. Therefore, I do here openly in the *Star-Chamber* charge upon that *pure Sect* this *foul Corruption* of *falſifying the Articles* of the Church of *England*; let them take it off as they can.

I have now done, and 'tis time I ſhould, with the *Innovations* charged upon the *Prelates*, and fit to be anſwered here.

Some

Some few more there are, but they belong to matter of *Doctrine*, which ſhall preſently be anſwered, *Juſto Volumine*, at large, to *ſatisfie* all *Well-Minded* People. But when Mr. *Burton's Book* which is the *Main one*, *is anſwered* (I mean his *Book* no this *Railing*) neither *Prynn*, nor *Baſtwick*, nor any *Attendants* upon *Rabſhakeh*, ſhall *by me* or *my care* be *anſwered*. If this *Court* find not a way to *ſtop* theſe *Libellers Mouths* and *Pens*, for *me* they ſhall *rail* on till they be *weary*.

Yet *one* thing more, I beſeech *you*, give *me* leave to *add*. 'Tis Mr. *Burton's Charge* † upon the *Prelates*. *That the Cenſures formerly laid upon Malefactors, are now put upon God's Miniſters for their Vertue and Piety.*

† *Page* 175.

A *heavy charge* this too. But if he or *any Man* elſe can *ſhew* that any Man hath been *puniſhed* in the *High Commiſſion*, or elſewhere, by the *Prelates*, for *Vertue* and *Piety*, there is all the Reaſon in the World *we* ſhould be *ſeverely puniſhed* our ſelves. But the Truth is, the *Vertue* and *Piety* for which theſe *Miniſters* are *puniſhed*, is for Preaching *Schiſm* and *Sedition*, many of their *Sermons* being as bad as their *Libels*, As *Burton's Libell* was one of his *Sermons* firſt. But whether this ſtuff have any *Affinity* with *Vertue* and *Piety*, I ſubmit to any *Chriſtian Reader*.

And yet Mr. *Burton* is ſo *confident* of his *Innocency*, even in *this Cauſe* wherein he hath ſo *foully* carryed himſelf, that he breaks forth into theſe words, * *I never ſo much as once dreamed, that Impiety and Impudency it ſelf, in ſuch a Chriſtian State as this is, and under ſuch a gracious* Prince, *durſt ever thus publickly have called me in Queſtion, and that upon the open Stage*, &c.

* *Page* 7.

You ſee the *boldneſs* of the *Man*, and in as *bad a Cauſe*, as (I think) in *this kind* ever *any Man had*.

I ſhall *end* all with a paſſage out of S. *Cyprian*, ‖ when he, then *Biſhop* of *Carthage*, was *bitterly railed* upon by a pack of *Schiſmaticks*, *his anſwer* was, and 'tis now *mine*; They have *railed* both *bitterly* and *falſly* upon *me*, and yet *non oportet me paria cum illis facere*, it becomes not *me* to anſwer them with the like either *Levities* or *Revilings*, but to *ſpeak* and *write* that only which becomes *Sacerdotem Dei*, a *Prieſt* of *God*.

‖ *Lib.* 1. *Ep.* 3.

Neither ſhall I in this *give way* (though I have been *extremely* vilified) to either *Grief* or *Paſſion* to *ſpeak*, *remembring* that of the *Pſalmiſt*, *Pſal.* 37. 8. *Fret not thy ſelf, elſe ſhalt thou be moved to do Evil.*

Neither yet, by *God's Grace*, ſhall the *Reproaches of ſuch* Men as *theſe* make me *faint* or *ſtart aſide*, either *from the Right-way* in matter of *practice* (they are S. *Cyprian's* words again *) or, *a certa Regula*, from the certain Rule of *Faith*.

* *Ib. p.* 10.

And ſince in *former* times, ſome ſpared not to call the *Maſter* of the Houſe *Beelzebub*, how much more will they be *bold* with *them* of his *Houſhould*, as it is in St. *Matthew* 10. 25. And ſo *bold* have theſe Men been; but the next *words* of our *Saviour* are, *Fear them not*.

I humbly crave *Pardon* of your *Lordſhips* for this my *neceſſary length*, and give you *all* hearty thanks for your *Noble Patience*, and your *Juſt and Honourable Cenſure* upon theſe Men, and your *unanimous diſlike* of them, and *defence* of the *Church*.

But becauſe the *buſineſs* hath ſome *Reflexion* upon *my ſelf*, I ſhall *forbear* to *cenſure* them, and *leave* them to *God's Mercy* and the *King's Juſtice*.

FINIS.